

SIONS Approching Glory

O R

The Great and Glorious Day of the

Lord, King J E S U S his Appearing ;
before whom all the Kings of the Nations
must Fall, and never Rise again.

Accurately Described (according to the Scri-
ptures, of the Prophets, Christ, and his Apostles)
in ~~Three~~ ^{Four} forty Sections.

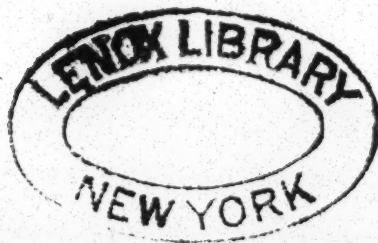
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1. The destruction of Nations, and the Cause thereof ;
in the first five Sections, beginning page 1.
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present Miseries in the four next, p. 4.
3. A parallel of the time from the Creation, to *Noah's*
Deluge ; with that from the Redemption to the coming of
Jesus to Reign on Earth ; in the four next. p. 6.
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how, in the eight next, p. 9.
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the destruction of the wicked, in the last eight, p. 28.
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By JAMES FRESSE, Merchant.

L O N D O N,

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To the
RIGHT HONORABLE

Most Truly

NOBLE

And

VICTORIOUS,

HIS

EXCELLENCY,

Oliver Cromwell,

Lord General of all the Forces raised

in England and Ireland, for Defence and

Regainment of Englands Rights and Liberties.



*Most Noble and Victori-
ous Sir, whose Name
(by the Will of Divine
Providence) is become
Englands Honor, Her
Enemies Terror, and Europes Won-
der. For the Continuation, Increase,
and*

The Epistle Dedicatory.

and Perfection whereof, to the Glory of God, your Countries happiness, and Your own eternal Fame, he most heartily and earnestly wisheth, who in his greatest straits under the Iron yoke of Cruelties close restraint many yeers, was sundry times made partaker of your truly Christian bounty, to the preservation of his Life and Being, and (after many years Imprisonment) of some breathings of Liberty. For which in way of due thankfulness (as ever in his heart abhorring the grand sin of Ingratitude) he returns unto Your Excellency most humbly and hearty thanks, and in assurance of the continuation of your most noble Paternal favour towards him; he presumeth to shroud this ensuing treatise (Of the Personal Reign of Christ upon the
the

The Epistle Dedicatory.

the earth) under the wing of your
Excellencies favorable Protection :
most humbly presenting the same unto
your Excellencies view, acceptance,
and most noble Bærean perusal; The
glimpse of which favour extended, is
the highest pitch of his ambition, who
in all true Christian humility to his
God, and fidelity (in the band of
love) to his Country, and your Excel-
lencie, Subscribes himself.

Most Noble,
Excellent,
and

Right Honorable,

Your Honors most humble
Servant to be commanded

James Frele.

London the 19th of
the 6th Moneth, cor-
ruptly called *August*,
1651.

Thank you for your and faithful mem-
bers of the Good Cause, as walk
before the Good Cause, by the
way of the Good Cause, and stand
as firm as Rock, for the ad-
vance of the true Cause of God, in
our present justice, and mercy,
and the speedy reformation of the
fundamental Laws, Rights, and
Liberties of this their Native
Country.

Excellent, Honorable, and noble, to the

His Majesty's High Court of Chancery, in view
and consideration of the said Treas-

ure, and the said Cause, and the

of the said Cause, and the

of the said Cause, and the

of the said Cause, and the

of the said Cause, and the

of the said Cause, and the

in the Fleet-Prison, for the space of almost four
years, by ~~John~~ ^{James} Warden of the Fleet,
under locks and bolts, to the apparent hazard
of my life, without any just cause by me alleged
to this day, for his so doing, praying in all humi-
lity your favorable acceptance of these my La-
bors, and a ~~careful~~ ^{careful} perusal of them: In the reading
whereof, the Lord will send unto you his Sacred
Spirit of Wisdom, to be your Director and In-
structor, bringing the ~~fruit~~ ^{fruit} of his grace unto
your souls, that so your hearts being seasoned
with the apprehension of the expressed joys and
comforts contained in it, you may live in expe-
ctation of the Lord Jesus his ~~glorious~~ ^{glorious} appearing
with all Saints, in the glory of God the Father,
and of the holy Angels, and in his Kingdom;
and of the enjoyment of eternal life in glory
with him, and all the Saints, within his holy
habitation, in the land of the living, even, in the
lot of his Inheritance, where he the Lord Christ
shall reign for ever and ever; even as he assured-
ly remaineth in expectation of the same, who in
all his works subscribeth himself,

Excellent, Honorable, and truly Beloved in
the Lord Jesus,

*Thomas à la Pave and Christian Cherry, and his Countrymen
and all Fidelity, and the like time of his
aid assistance in this utmost and needful world of*

London this 15th of the
10th month, 1650.

James Frele

The

Psal. 143. 10.

Psal. 142. 5.

Exod. 15. 13,

17, 18.

Isa. 8. 8.

Ezek. 32. 25,

26, 27.

The Epistle,

To the Honest, Impartial Reader.

Courteous Reader, I do earnestly wish and heartily desire
of the Lord, that the perusal of these few Collections of
holy Scriptures taken as a drop of water out of the vast Ocean
of Gods Word, and sent forth as a Lamb among voracious
Wolves, may be sealed to the Seal by the Spirit of Truth,
that so the Reader may be enabled to be enlighten-
ed to Gods glory and thine own souls eternal comfort; and
joy in the glorious eternal world to come.

And for the better help and enlightning of thy Under-
standing in the profitable reading of this Treatise, I do ear-
nestly desire thee to note well the following.

1. That the ten Tribes which fell from Rehoboam, and at 1 Kin. 12. 16.
made Jeroboam their King were then called, The Kingdom 19, 20.
of Israel, whose Kings Seat or City was Samaria.

And the other ten Tribes under Rehoboams government,
were called the Kingdom of Judah, and the People, Jews,
whose Royal Seat was the City of the Lord God, called
b Zion, adjoining to the North side of Jerusalem. The City b Psal. 48. 2, 8.
of the great King, Christ Jesus.

2. That all the ten Tribes of Israel were carried away
into captivity beyond the River of Ethiopia, called Euphra- c 1 King. 17.
tes, by Shalmanazer King of Assyria, in the days of King d Zeph. 3. 10,
Hoshea, into a far Country, about eighteen hundred journey 10 17.
from the holy Land of Palestina (called in the Syriack Affla- 2 Eldras 13.
ra, but in the Hebrew Sam) three hundred twenty and six 40, 41. 43, 44.
years before Judah was carried captive into Babylon by Ne- Isa. 49. 11, 12.
buchadneczar King of Babylon; from whence Judah re- Jer. 24. 5.
turned to their own Land again within seventy years: But Jer. 29. 10.
the ten Tribes (called Israel) never returned to this
day: So that Israels captivity hath now continued about two
thousand six hundred and twelve years.

Therefore will I speak of Israel (that was wholly east
out)

To the Reader.

our) a mighty Nation; but Judah (or the Jews) that re-
turned, a small remnant, selected him, saying, We will not
have this man to our King, nor his seed, because he is
Canaanite, and we will have the Son of David, and he shall be
only a Ruler over us.

Ma. 66. 20.

Lord) O how I shall love him, who will I
save you, and will I save you, and will I
that time the Lord will save you, and will I

Jer. 5. 4, 5.

[illegible]

Math. 24.30.

b. Zach. 12.10.

Isa. 66. 19,

11a 60.9.
16 46 12 20

11a. 6c. 13. 20.

[illegible]

*In the New
Heavenly Jeru
salem.*

...and ye shall be comforted in Jerusalem
...from the Lord

For as the New Heaven and the New Earth which I will make shall appear before me, so shall your God and your

i Isa. 60. 3, 4, 5.

Ezek. 37-14.

Luke 2. 32.

[illegible]

k Zeph. 3. 9.

15, 16:

Pfal. 5. 4.

(all) [illegible] [illegible]

[illegible]

Search for Capt. [illegible] [illegible] from their [illegible]

* By the Spirit
of Truth.

discussed: Therefore, we are made free by the Lord God of
salvation, eternal life, light, and glory (Christ Jesus) Son of

THE

To the Reader.

like Scrip'tures, ¹ for in them ye look to have Eternal Life, Iohn 5. 39.
and the rest of our (sacred) Scriptures, 2 Tim. 3. 15. 16.
only (as we have said) that they are not of any private man, but
the Scriptures are not of any private man, but of God. For m 2 Pet. 1. 20.
we have seen (of Gods revealed will by his word) 2 Cor. 4. 7.
in 2 Cor. 4. 7. that the Excellency of the Power may be
of God, and not of man; for we have seen the things of God,
but the Spirit of God. So that plainly it is clear, that all
mans Interpretations (of what is said or written of Learning
for ever) or paraphrasing upon the Scriptures, is only a private
Interpretation, and so is uncertain; for there is no man that
can truly say that he is inspired of God (as the
Prophets were) and have received the Spirit, and
that his Interpretations of the Scriptures, and his paraphra-
sing of them, are all infallibly true.

Therefore it is that we live in their own Eyes, and
prudent in their own Light. Was there that pite Deceit, Isa. 5. 20, 21.
for Light, and Dark, for Dark, and Light. Thus we have the
yels Doctrine of lies, for a Truth, and for a man to
obey and receive them as the Truth.

For no man can serve two masters, God and Mammon,
Christ and the Devil: But the learned Pharisees, who were Luk. 16. 13, 14.
covetous, desired Christ to follow them, and to be with them, Is
not this the Carpenter, the Son of Mary, and the brother of James, and
unto them, ye are they which say, we have seen him, and we have seen him, Mark 6. 3.
(as I have said) for he is a man, and I have seen him, but God
knoweth your hearts: for that which is in the heart, is not known of men, Math. 23. 28.
among men, is clean, but in the sight of God, is full of filth. Even so ye
also are clean in the sight of men, but within ye are
full of Hypocrisy, and Malice, and Envy, and Wrath, and all such like. Luk. 20. 46, 47.
for ye say, we are clean, and we are righteous, and we are holy, and we are
(like most of our countrymen) in our prayers:
The Scribes, which walk about in long robes, and in the
merchandises of the Pharisees, and in the traditions of the
fathers, Sacraments, Churchings, Churchings of Women, an bury-
ing.

To the Reader.

I dare not speak of Tythes, gifts, and Excommunications, with several other pecuniary because so many men are concerned in them.

I therefore recommend to thy conscientious and diligent perusal, without a prejudicate opinion: beseeching thee (as thou desirest eternal life in glory in the land of the living) to search the Scriptures, and try the truth of this following matter, even as the noble Bereans did: The happy issue whereof, I refer to the blessing of the Almighty God, and Father of our Lord Jesus Christ; who only in and by his Son, works in us both the Will and the Deed. Desiring thee also to consider, that the Testimonies of the Lord are true, and wonderful, giving light and understanding to the simple. For by thy word, thou (O Lord) hast made me wiser than my Teachers, saith David. With which saying I also conclude, committing thee to the Direction and Tuition of the Almighty Goodness of the great God and Father of all Spirits (the Excellent Glory,) Remaining thine (in the Lord Jesus the God of Salvation) to my Power, James Fiefe.

Num. 16. 22.
Num. 27. 16.
Hebr. 12. 9.
2 Peter 1. 17.

Psal. 29. 67,
71, 75, 76.

Psal. 58. 2.
1 King. 8. 1.

1 Cor. 13. 27.

Matthew
11. 25.

Being still in Bonds, which I would not be,
The man I was, I wish I were had bin;
Thy hands affliction, hath drawn me home to thee;
Lord grant thy work may more on me be seen
That Affliction, in my Soul may spring
And bear a Plague to my King:
And English School-Boysers also may
Bring thy People in their happy day
To Stanshull, and their Parents to see
Themselves, with Judah, a most healing Tree:
Where they shall see thee, and thy Saints be known
To them, their friends, and children, which they own
Lo, God hath chosen the foolish and weak things of the world, to confound the wise and mighty.
And having hid these things from the wise and prudent, hath revealed them unto babes.
And thus you see in plain English
To be a truth, most evident and clear,
That some prophecies are in our schools,
And yet in Church, meet novices, and fools.
Probatum est, 1647.

(1)

JUDAH'S PAST,
WITH
ENGLAND'S

Present Miseries paralleld.

*And the holy Land of PALESTI-
NA with ENGLAND paralleld,
the one being Asias, the other
Europes Canaan, or Land
of Plenty.*

SECT. I.

THUS saith the Lord. smite with thine hand, and
with thy foot, and say, *Alas for the evill abo-
minations of the Land;* Behold, an evill, an on-
ly evill is come, it watcheth for thee: I will
shortly pour out my fury upon thee, and I will judge thee
according to thy wayes, and all thy abominations, for *vio-
lence is risen up among them into a Rod of wickedness;* The
day of vengeance is near, therefore let not the Buyer re-
joyce, nor the Seller mourn, for wrath is upon all the mul-
titude thereof, neither shall any (of them) strengthen them-
selves in the iniquity of their life, for the Sword, Famine, and
Pestilence shall devour them, all hands shall become feeble,

B

hor-

Read
Isa. 52, 3, 4, 5,
6, 7, 8, 12, 14.

horror shall cover them, their silver and their gold shall
not be able to deliver them, neither shall be given into the
hands of the wicked for a spoil; their silver shall not be fi-
nished, nor their bowels filled therewith, because it is the
Stumbling-block of their iniquity: O that they were wise
to understand this, that they would consider their latter
end, and the thing that maketh for their peace; even the
free administration of Justice, Judgement, and Mercy; but
now it is hid from their eyes: For the Land is full of bloo-
dy crimes, and the City is full of violence: Destruction
cometh, rumour upon rumour, the King shall mourn, and
the Princes shall be clothed with desolation, and the hands
of all the people of the Land shall be troubled, yea they
shall seek Peace, and there shall be none.

SECTION II.

Read

Ier. 6. 13, 14,
21, 22.
Ier. 7. 3, 4, 5,
6.

As Judas did.

O Thou Sword of the Lord how long will it be ere thou
be quiet? Put up thyself into thy scabbard, rest and
be still. How can it be quiet, seeing the Lord hath given it a
charge, and hath set his Face against us for evil, and not
for good; because there is no Justice, nor Mercy left in the
Land? a deceived heart hath drawn them aside, and Cov-
etousness (which is Idolatry) causeth them to sell the great
and dreadful Lord God (of Justice and Mercy) daily for
the abominable price of Iniquity, in all their Courts of Op-
pression, falsely by them called Courts of Justice.

SECTION III.

Ier. 25. 26,
28.

Isa. 19. 14.

AND because they are thus departed from the Lord,
the Lord is also departed from them; and hath poured
out the cup of his Fury, even the spirit of division upon
them, and they shall drink and be moved, and be mad, be-
cause of the Sword which he will send among them; for
behold, the Lord hath mingled a perverse spirit in the
middle

(3)

midst of us; for thus saith the Lord, *Lo, I bring (or brought)*
evil upon the City called by my Name (and gave it the
name JERUSALEM, and shall ye be unpunished? *7.*
shall not be punished; for I will call for a sword upon all
the Inhabitants of the earth, (saith the Lord) and will pu-
nish the Host of the high ones, and of all the Kings of the
earth; for the Indignation of the Lord is upon all Nations,
and his fury upon all their Armies.

2 Eldr. 15. 8.
15.
Psal. 4. 8.
Psal. 76. 2.
Gen. 14. 18.
Baruch 4. 30.

S E C T. I V.

A Nd the Kings of the Isles, yea, all the Kings of the
North farre and neer, one with another, shall drink the
Wine of the wrath of God, and be drunken, and spue, and
fall, and rise no more: But the dregs of it, shall all the wic-
ked of the world drink; for my hand and sword shall not
spare them (saith the Lord) that shed Innocent blood in
the earth; for now are the Plagues upon the whole earth,
and ye shall not be delivered: *For the Crown of Pride, Op-
pression, and Drunkenness, shall be troden under foot.*

*All Kings shall
fall and rise no
more, Ier. 13.
18. Ezek. 21.
25, 26.
2 Eldr. 15. 22.
27.
Isa. 28. 3.*

S E C T. V.

A Nd the Kings Daughter of the South shall come to
the King of the North (whose Tabernacle is between
two Seas) that hath intelligence with them that forsake the
holy Covenant, and do wickedly, and love a ly, (which is
Idolatry) but she shall not retain the power of the Arm,
nor stand on his side with them that brought her, and
strengthened her in these times: neither shall he stand, nor
his Arm, but he shall humble and fall, and not be found:
(*Also the robbers of the people shall exalt themselves, but
they shall fall*) but out of the branch of her root, shall one
stand up in his estate which shall come with an Army, and
shall enter into the Fortreiss of the King of the North, and
shall deal against them, and shall prevail, for the thing

*Queen Mary
came to King
Charles out of
France, with
the King of
Spain and
King of France
that love Ido-
latry, which is
aly.
The Lawyers
that rob the
people of their
Estates, Rights
Liberties, and
Lives.*

Eccles. 1. 9, 10. that hath been, is that which shall be; and that which hath been done, is that which shall be done, for there is no new thing under the Sun, and there is a time and purpose to every thing under the Heavens; for, is there any thing whereof it may be said, See this is new; for it hath been already of old time before us? and known unto God (or determined) are all his workes from (or in) the beginning; (Christ) in whom all things were created, and by whom all things were made.

*The things
that have been
acted on the
Jews, shall be
acted on the
Gentils.*

Read

Psal. 21. 5, 6,

Isa. 49. 5, 6.

Ioh. 17. 2, 5.

Gen. 1, 1. Ioh.

1, 3.

SECT. VI.

FOR in the first two dayes (or age of the world) before the Law, NIMROD was the mighty hunter or warriour; and in the other two dayes (or age of the world) under the Law the Kings of Judah were the great hunters, or warriours, to the terrour of many Nations: So in these two last dayes of the world under the Gospel, have the Kings of England (or Gentils land of Canaan, flowing with all good things) been the great hunters or warriours, to the terrour of many Nations farre and neer: And as *Palestina* was divided into two Kingdoms, and they at mortall warres for many yeares, so is this land divided into two Kingdomes, and have been at mortall wars together for many yeares.

SECT. VII.

AND as *Judah* was brought under the *Latine* or *Roman* Yoke; So hath *England* been brought under the *Norman* or *French* Yoke. And as the Kings of *Judah* were accounted *Defenders of the Faith*, and *Law of Gods Truth*; So are the Kings of *England* entituled by the Popes and Bishops (yea accounted *Defenders of the Faith*, and *Gospel of Jesus Christ*: Yet have most of them been great Idolaters and Persecutors of the Truth, and of all true

true Professors thereof, as well as the Kings of Israel.

And no marvel, for the Lord having shut up all in unbelief (or mis-belief) doth fill all Nations with the Sive of Vanity, as he did his own People the Jews; putting the hook of Error into their chaws, causing them to err through and by the delusion of the Spirit of Error: For a further proof of this Truth, read *Isa. 24. 5. Isa. 25. 7. and 30. 28. and 60. 2. Jer. 30. 23, 24. Mic. 5. 3.*

SECT. VIII.

ANd as that Fox, King Herod by his Flattery, and for his cruel work of persecution against the Saints and Servants of Christ, was by the two High Priests, Elders, Doctors, Lawyers, Scribes, Pharisees, Sadducees, Libertines, and all the common People, Deified; crying out, *it is the voice of God, and not of man*: So Henry the eighth, King of England, and his Successors, have been by their two Arch-Bishops, Bishops, Deans, Doctors, Ministers, Judges, Magistrates, Lawyers, and all the common people, honoured with several Titles proper only to God alone; in attributing to them the several Titles of *Most Sacred Majesty, Most High, Most Mighty, and Most Excellent Prince*, in all their Prayers, in all their Petitions, and by all other their frequent Addresses to them. Which several Titles are truly and onely proper to the *Prince of Peace*, being the *Most Excellent Majesty of God the Father*, who only and alone is *Most High, Most Mighty, Most Excellent, and Most Sacred*; yea, *there is none good but one, and that is God*. Behold, thus have our Fathers sinned, and are not; and we have (and still do) bear their iniquity, and delight in these their wares of Idolatry.

*King Herod
Idoliz'd.
Acts 12. 1, 2, 3.
21, 22.
Dan. 11. 21,
22. 36, 37, 38.*

*Divine Titles
attributed to
Kings.*

Math. 19. 17

Lam. 5. 7.

*1 King. 14. 22,
23.*

SECT. IX.

Mat. 23. 2, 3, 4. **A**ND as the Jews (through Covetousness) by Money
 9, 10, 11. purchased of the heathen Romans, the setting up of two
 1 Sam. 8. 2, 3. high Priests, who also thined up (with the Pharisees) into
 a *Moses* chair, which was the Seat of Justice (for *Moses* was
 a Prince and Judge, and not a Priest.) So had *England* two
 Offices of Mi- Arch-Bishops, who by themselves, and their Ministers, and
 nister and Bi- Agents, purchased with money the Priestly and Episcopal
 shop bought for Money. Offices, and did chime into, and possess the Seats of Justice
 2 Sam. 23. 2, 3. for many years. And as the Jews imbrated the manners
 of the *Lauues* (or *Romans*) to have their causes of contro-
 versie pleaded in Courts of Justice, by *Heathens*, stiled
 Acts 24. 2, 26. *Common Pleators*, such as *Terrallus* was, who for a merce-
 This Profession nary Fee, accused *Paul* falsely; So have we a very great
 is of the Devils number of the like persons, called common Lawyers, or
 and not of God. *Prators*.

And as the Jews then put Justice to sale for certain Fees
 and Rewards; So have we done ever since the Conquest,
 From William for these five hundred and sixty years; whereby the Rich
 the Norman. and Mighty have eaten up the Rights of the Poor, and
 C. Needy, and murdering thousands of them in the several
 Goals and Prisons in this Kingdom.

And as those High Priests, Elders, Pharisees, Sadducees,
 Acts 6. 9. Libertines, and Lawyers, for some forty years together per-
 Acts 8. 1. secuted the Saints and Servants of Christ; stiling them
 Luke 11. 34, Pestilent fellows, Raisers of Sedition and Sectaries, Here-
 35. tiques, or the Sect of Nazarites: So did our Arch-Bishops,
 Bishops, Deans, Ministers, Lawyers, and Magistrates, from
 time to time (and still do persecute) banished, imprisoned,
 pillored, whipt, hangd, and destroyed divers of the poor
 followers of Christ, and in like manner falsely stiling them
 Pestilent fellows, Sectaries, Heretiques, and raisers of sedi-
 tion, stirring up the common people against them; and thus
 am 4. 13. like those Priests in the *Lamentation*, they have (by the
 spirit

spirit of error) been led and wandered like blind men, and have shed the blood of the just, and have polluted themselves with the blood of the innocent, whereby they have discovered their own nakedness and shame; for the Lord had not thus proceeded against them in his jealousy, if they had not exalted the stroke of their hand, and slain his chosen people; wherefore the Lord hath also made them contemptible among the people of the Land: for they have a Name that they live, and yet are dead: By oppressing him that reproveth, and making a man an offender for a word; Thus they add sin to sin.

By their works ye may know what spirit they are of.
Ezek. 13. 18, 19, 20.
Luke 11. 46, 47.
Zach 13. 4, 5.
2 Esdras 15. 52, 53.
Rev. 3. 1, 2.
Isa. 8, 11, 22, 23.

SECT. X.

AND because O Lord God of Hosts, all they that thus forsake thee the God of Justice and Mercy in thy primary Attributes (Justice and Mercy) shall be written in the earth; Death shall swallow them: Therefore will I look unto thee, yea, *I will wait for the God of my salvation*, for he will hear me. Rejoyce not therefore against me O mine enemy, though I sit in Darkness, in the bands of cruel affliction, and shut up close in prison*; yet the Lord shall be a light unto me, and I will bear the indignation of the Lord, *Because I have sinned against him*, until he plead my cause, and execute Judgement for me upon all my Oppressors; for he will bring me forth in the light, and I shall behold his Righteousness and Glory at his Appearing, when he shall come to be glorified in his Saints, and to be admired of all that believe; in that day, *at the resurrection of the Just* (and not of the wicked) *from the Dead*, and not with the Dead; taking vengeance on them then living that know not God, nor obey the Gospel of Christ; who himself shall then change our vile corruptible bodies, that they may be fashioned like unto his glorious body, and shall then give us rest in glory for ever.

Psal. 119. 81.

* Seven years.

Psal. 37. 23, 24.

2 Thes. 1. 8.

10.

Psal. 119. 78.

84, 85. 87. 92.

Luke 14. 14.

Phil. 3. 20.

2 Thes. 1. 7.

2 Pet. 3. 7.

Which shall be according to the time and number of days

days, or yeers; answering the number of yeers from the Creation of this World, to the end of *Noah's Flood*, which was 1657. yeers; and thus answerably from the second *Adam's* work of Redemption, to the time of his coming in Glory, decked with eternal salvation and royal Majesty, shall be the like number of yeers, or days of time, 1657. as doth plainly appear by Christ's own words in *Mat. 24.* where the Disciples ask him of the time when his coming in Glory should be, and also the Manner of his coming, and of the signes of the end of this world.

SECT. XI.

TO both which questions, he gives them a very full and satisfactory answer. 1. His Resolve for the time *when*, followeth in these words; *For as the days of Noah were, so shall the coming of the Son of man be.* And then he tells them the very manner of his coming, and of the end and sudden destruction of this World, in these words; *For as in the days that were before the Flood, they were Eating, and Drinking, and Marrying, &c. So shall also the coming of the Son of Man be: Even as Lightning that cometh out of the East, and shineth into the West, &c.*

SECT. XII.

YET of that natural day nor hour knoweth no man, no not the Angels (nor the Son) but the Father only; therefore he chargeth all his Followers to pray, That their flight (or gathering together unto him out of all Countries) may not be on the Sabbath day, nor in the Winter season; for then shall be great tribulation: when the Lord shall send his Angels to gather together his Elect (not the Damned) from the four winds of Heaven, into the Land of *Palestina*. For he will raise us up after two days, and the third day (of Rest and Glory) we shall live in his sight. In that time shall

a Present

a Present be brought unto the Lord, of a people scattered and peeled, *To the Place of the name of the Lord of hosts, The Mount Zion.* Isa. 18.7.

SECT. XIII.

AND then (in this their Journey) when they pass through the waters, the Lord will be with them, and the Rivers shall not overflow them; and when they pass through the fire, (when the Elements shall be on fire) yet shall they not be burnt; neither shall the flame kindle upon them: Then shall he (the Lord) say to the North, *Give up;* and to the South, *keep not back;* bring my Sons from far, and my Daughters from the Ends of the Earth; *Even every one that is called by my Name.* Isa. 43.2,5.
Typified by the
three Children
in the fiery fur-
nace, Dan. 3.17
21,22,25,26.

For the Lord shall come down, *to fight for Mount Zion, and for the Hill thereof;* for his fire shall be in Zion, and his furnace in Jerusalem; *For the Lord will cleanse his Land, and thoroughly purge his floor, and gather his wheat (or Elect) into his Barn (or Kingdom of Glory) but will burn up the Chaff (or wicked,) when he shall appear upon Mount Zion.* Then shall two be in the field, the one shall be taken (or carried away by the Angels of Christ) and the other left; (to Destruction, or for the Destroyer) two shall be in a bed, the one shall be taken away, and the other left; (to Destruction) two shall be grinding at a Mill, the one shall be taken away, and the other left to Destruction; (or for the Destroyer.) Christ shall
fight for mount
Zion.
Isa 31.4,9.
Rev. 12.7.

SECT. XIII.

THE Disciples then asked him, where all this should be? (or whither all these should be gathered together?) He answered, where the body is (or Christ shall appear, thither will the eagles' or elect) be gathered together, even to Mount Zion. For they shall ask the way to Zion, with their faces Christ is the
Body and wee
the Branches.
Jer. 50.5.
Zach. 8.22.

thitherward; saying, come let us joyn our selves unto the Lord in a perpetuall Covenant, that shall never be forgotten: and arise, let us goe up to Zion, unto the Lord our God, and say, O Lord save thy people, the Remnant of Israel.

Yea, many people and strong Nations shall come To the Lord of Hosts in Jerusalem. At the same time will the Lord be The God of all the Families of Israel, and they shall be his people; In Zion his dwelling place, the holy Mountaine.

S E C T. XV.

AND for a further proof of the time of this his glorious Coming. Compare *Daniel's* vision which he had in Babylon about the seventh yeer of his Captivity, which was about six hundred forty three yeers before Christ's Nativity, with the expressions of our Saviour Christ in the afore said place of Matth. 24. and you shall find them to agree together in the number of years: *And I heard one Saint say to the Wonderful Numberer of Secrets (Christ) which spake; How long shall be the vision concerning the Transgression of making Desolate? And he said unto me: Unto two thousand three hundred days, Then shall the Sanctuary (or holy land) be cleansed. For after two days will he (the Lord) Revive us, and raise us up, and we shall live in his sight; Which two days, I understand to be these two last days under the gospel; which days Christ hath promised to shorten for the Elects sake, and will (as I finde and believe) be shortned, answerable to the first two days of this world which was destroyed by water, being at 1657. yeers of age: For so our God shal come and shal not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him (saith David) when he shall come down upon the Mountains of Zion, as Rain upon the Morning grafs, for there God hath commanded the blessing (to man) even life in Glory for evermore.*

SECT.

S E C T. XVI.

ANd in that very place where the first *Adam* was created, and transgressed, there did the second *Adam* Christ Jesus, make full satisfaction for that Transgression in *Paradise*, and there the old Serpent (*Sathan*) bruised his heel, and there shall he break his head; when he shall be there placed by his Father, *As King of Eternal Glory*, in the lot of his Inheritance; where he (the Lord) shall Reigne with all his Saints gloriously for ever and ever.

Luke 13. 43.
Where Adam transgressed there Christ suffered,
Ezek. 21. 30.
Exod. 15. 17, 18.
1 Thes. 3. 13.

And I heard a voyce laying, Behold the Tabernacle of God is with men; and he (the Lord) will dwell with them: and then shall all the Kings of the Earth praise and sing in the waies of the Lord; *When they shall hear the words of his mouth*; Then the praises of God shall be in their mouths, and a two Edged Sword in their hands, Terrible as an Army with banners, as it were the company of two Armies (*Israel and Judah*) to execute vengeance upon the heathen; to bind their Kings with chains, and their nobles with fetters of Iron, to execute upon them the judgement written; *This honour have all his Saints*. Then shall they Inherit the Earth, and delight themselves in the abundance of peace, and (then) their Inheritance shall be for ever.

Rev. 21. 3.
Psal. 138. 4. 5.
Cant. 6. 10. 13.
Psal. 149. 2, 5, 6, 7, 8, 9.
Psal. 37. 9. 11. 18.

For know ye not that the Saints shall judge the world? for, then judgement shall be given to the Saints, and the saints shall then possess the Kingdom, for it is their Fathers pleasure to give them the Kingdom; for his is the Kingdom, the Power, and the Glory, for ever and ever; and the Saints shall possess the Kingdom (of Glory) for ever, even for ever and ever. There where God hath commanded (or ordained for man) the blessing, *Even life in Glory for evermore*; Therefore let the Children of Zion, be joyfull in their King (the Lord of life Christ Jesus) who shall also judge the dead men of this world of Darkneis, *In the valley of Iehosaphat*.

1 Cor 6. 2.
Dan. 7. 22.
Luke 12. 32.
Mat. h. 6. 13.
Dan. 7. 18.
Psal. 133. 3.
where glory is appointed for man, and where Judgement for the wicked.

And I saw *the dead*, small and great, stand before God, and the books were opened, and *the dead* were judged; Then shall they (*The dead*) see him whom they have pierced, and shall know that he is the Lord God, dwelling in Zion, his holy mountain; For the wicked shall be shut up in the prison (of the grave) and after many days (even the sabbatical thousand years rest in glory) shall they be visited, and in that day will the Lord punish *Leviathan that piercing crooked Serpent, the Dragon in the Sea*, (or in the multitude of Nations in this world) and he shall be cast into the lake of fire and Brimstone, where the Beast (or *Imperiall East and West* tormented for ever, and ever.

Reve. 20. 12.
Math. 23. 38,
39.
Isa. 24. 22.
Isa. 27. 1.

Reve. 20. 10.
The great
Powers of the power)
East and West
tormented.

S E C T. XVII.

And this Judgement day (*of the dead*) shall be after Christ hath Reigned the thousand years (or day of rest) among the Saints Bodily (yea, in that very body which he hath carried up for that purpose) and hath raised all the Elect out of their Graves, *From the dead or children of death and Hell*, called *Sathan*; For Christ being the Resurrection, and the life, shall come down upon them that are his, as the Rain upon the Mown grass; For thus saith the Lord, I will open your graves, O my people, and bring you into the Land of Israel; then shall ye know that I am the Lord your God, when I have opened your graves, and put my spirit in you, and ye shall live, and I shall place you in your own land, then shall ye know that I am the Lord that have performed it; For those which sleep in Jesus, will God bring with him; For the counsel of peace (eternall life and glory) shall be between them both (even Father and Son) and so shall they (the Saints) be ever with the Lord. This shall be written for the Generations to come, and the people which shall be created shall praise the Lord, In the Regeneration (or Resurrection, when the Son of man shall sit on the throne of

Act. 1. 11.
John 5. 20, 21.
John 6. 57.
Ezek. 37. 13,
14, 22, 24.
All in Christ
shall rise at his
coming.
1 Thes. 4. 14,
17.
Zac. 6. 13.
Psal. 102. 18.
Math. 19. 28.

of his Glory; Then will he make them (even Israel and Judah) one Nation, in the holy land, upon the Mountains of Israel, the land of his Inheritance; A Glorious high Throne is the Place (or land) of our Sanctuary from the beginning of the Creation of God; for though all the earth be his, yet Zion hath he chosen to be the place of his habitation for ever, and will goe in and out before his people there, even as a shepherd goeth before his flock. Ier. 17. 12.

SECT. XVIII.

AND then one King shall be King over them all, even David, and they shall have one shepherd, Christ: for my Tabernacle shall be with them; yea, I (the Lord) will be their God; For I am the Resurrection and the life, and blessed are they that have their part in the first-resurrection, Even the Resurrection of the Just; for they that have done good shall come forth unto the Resurrection of life, and they that have done evil (or the works of the diuel) shall come forth unto (or not until) the Resurrection of Damnation, (death eternal, or day of Judgement) for the Righteous, shall not come unto condemnation, (or Judgement) but are passed (or passe here) from this temporal death to life; being the children of the Resurrection, Christ; and were reconciled to Christ before their departure out of this life; For as the Tree here falleth, so it lyeth. Ezek. 34. 23.
Luke .20. 35.
Iohn 11. 25.
Rev. 20. 5, 6.
Luke 14. 14.
Ioh. 5. 29.

A twofold resurrection after Christ his Glorious coming.

SECT. XIX.

FOR, know ye not that the Saints shall Judge the world (or the dead men of this world) who have their portion in this life, where they have, and do receive their Consolation and Glory? But the Saints shall Reigne with Christ a thousand years before the day of Judgement, or Resurrection of the damned; for, all that time the wicked shall be silent in darkness, they shall not live, they shall not rise, the foolish shall not stand before thine eyes. 1 Cor. 6. 2.
Psal. 17. 14.
Luk. 6. 24, 25.
The wicked have their baptisines in this world
1 Sam. 2. 8, 9.
Isa. 26. 14, 19.
Psal. 5. 5, 11.

But

But thy dead (or the dead in Christ) shall live, with this
 2 Pet. 3.8, 13, my body shall they arise, yea they shall shout for joy; But
 16. the unbelieving shall not see life (or Christ the Prince of
 1oh. 3.36. life in his Glory) because the Wrath of God (death and
 When the judg- hell) abideth on them, till the day of Judgement; for after
 ment-day shall be. the Sabbatical thousand years Reigne, then the Trump
 shall blow, *And the Dead shall be Raised* and brought to
 Judgement, and then shall the last Enemy (called diel,
 death, hell, and darkness) be put under his feet (by the
 Father) and shall then be cast into the bottomless pit of
 horror and perpetuall darkness.

Yea all the wicked shall be gathered out of all parts of
 the world, and brought into the Land of *Palestina*; for they
 must be judged in the same land where the first *Adam* was
 (created, and Transgressed, and the second *Adam* (Christ
 Jesus) was Renounced, Denied, Judged, Tormented, and
 Crucified, even in the land of *Israel's* nativity, in the very
 Valley of *Jehosaphat*; being in the land of *Palestina*, Eden,
 Paradise, the Mount of God, the Garden of God; &c.

 S E C T. XX.

Then shall they say, This Land that was desolate is be-
 come like the Garden of Eden, for then the Mountains
 shall drop sweet wine, they (the Saints) shall not hunger nor
 thirst; but they shall feed in the ways, and he that hath
 mercy on them, shall lead them and guide them by the
 springs of waters, and I will make all my mountaines a way
 (for them) *And I will bring again the captivity of my peo-
 ple Israel*; and they shall plant Vinyards, and drink the
 wine thereof, and make gardens, and eat the fruit thereof,
 and I will plant them upon their own land, they shall no
 more be pulled (or taken) out of their Land: For the
 righteous shall inherit the land (then) and dwell therein
 for ever; and they shall eat and drink at Christ's table, in
 his kingdome of glory.

S E C T. XXI.

SECT. XXI.

Then shall five Cities of the land of Egypt speak the language of Canaan, and Ethiopia shall also stretch forth her hands unto the Lord God of Israel. Egypt, Assyria, and Ethiopia, shall be called with Israel.

In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land, from the River of Egypt, to the River Euphrates; Whom the Lord of hosts shall bless saying, *Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine Inheritance:* their eyes shall then see the King in his glory, because Egypt and Assyria shewed favour to Israel and Judah in time before, and Ethiopias Queen came to hear the wisdom of Solomon; and after that, they sought after Christ, saying, *Where is he that is born King of the Jews?* and had the favour above all other Nations in the world, to see and know his Star, and were directed by it to the place of his birth, Bethlehem. Gen. 15. 18. Isa 33. 17. 2 Cor. 9. 1, 8. 1 Kip. 10. 2. They sought him first, yet shall be last called. Matth. 2. 2.

And then the Mountains of Israel shall bring forth their fruit to the people of Israel, for they are at hand to come; for he shall say to his Angels, *Gather my Saints together, those that have made a Covenant with me by Sacrifice,* (even Israel and Judah) and they shall come from the East, and from the West, and from the North, and from the South, and shall sit down with Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God; to whom the land was given, and the land shall be then digged and sown, and Israel shall be multiplied upon it, and the Cities shall be built, and Inhabited by Man and Beasts, and they shall be settled after their old Estate, yea, I will do better unto you then at your beginning; yea, I will cause my people Israel to walk upon thee, O Land, and thou shalt be their Inheritance, and shalt bereave them of men no more. Psal. 50. 5. Luke. 13. 28. 29. Math. 8. 11. 1 Ezdr. 1. 38. Micha 5. 5. Oba. 21. Gen. 15. 18. Isa 19. 18, 24, 25.

Therefore thou Land (of Palestina) that hast devoured men,

Palestine
 of Israel
 inheritance, and
 shall devour
 men no more.
 Ezek. 36. 24,
 25, to 36.
 Heb. 2. 5.
 2. 45. 17.
 No spirit of
 darkness shall
 be suffered to
 enter into the
 Kingdom of
 Christ.
 Isa. 27. 6.
 Ezek. 37. 14.
 Cant. 7. 12. 13.
 Cant. 8. 9. 14.

men, and bereaved the Nation (Israel and Judah) shalt de-
 vour men no more, neither bereave the Nations any more,
 saith the Lord God; For unto the Angels of darkness hath
 he not put in subjection the world (of eternall Glory) to
 come, even that everlasting world that shall be without end;
 But this world of sin, which was, and is given to darkness, is
 and ever hath bin in subjection unto *Lucifer*, the Divil,
 and his angels of darkness; but this evil, the divil, shall not
 then dwell with goodness, light and glory, Christ Jesus; and
 Israel shall then fill the face of the world (of Glory) with
 fruit, when he hath raised them, and brought them into his
 vinyard, for there will he give them his land, even upon the
 Mountains of spices.

SECT. XXII.

Gen. 13. 14, 15.
 Gen. 26. 23.
 Gen. 28. 13.
 Acts 7. 5.
 Heb. 11. 9, 10,
 13, 16.
 2 Chro. 20. 7,
 11.
 Gen. 33. 19.
 Abraham hath
 had no inheri-
 tance as yet in
 Palestina.
 Heb. 11. 10,
 13, 15, 16.

AND when *Israel* and *Judah* shall be gathered out of
 all Countries and thus brought to their own land, then
 shall they be cleansed from all their filthiness, and a new
 heart, and a new spirit will the Lord give them, and they
 shall dwell in the Land which he gave to their fathers, *A-*
braham, Isaac, and Jacob, who as yet have had no inheri-
tance in it, no not to set their foot upon it, but died in faith, not
 having received the promises, but seeing them a far off, im-
 braced them, and confessed that they were strangers and Pil-
 grimes on the earth, desiring a better, even a heavenly (du-
 rable, glorious, and everlasting) countrey and inheritance,
 given to them of God by promise, of which (Countrey)
 God is not ashamed to be called their God.

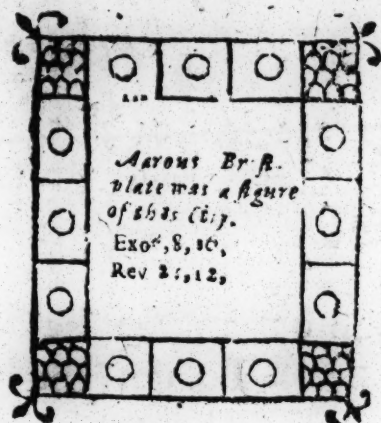
SECT. XXIII.

Ephe. 2. 19.

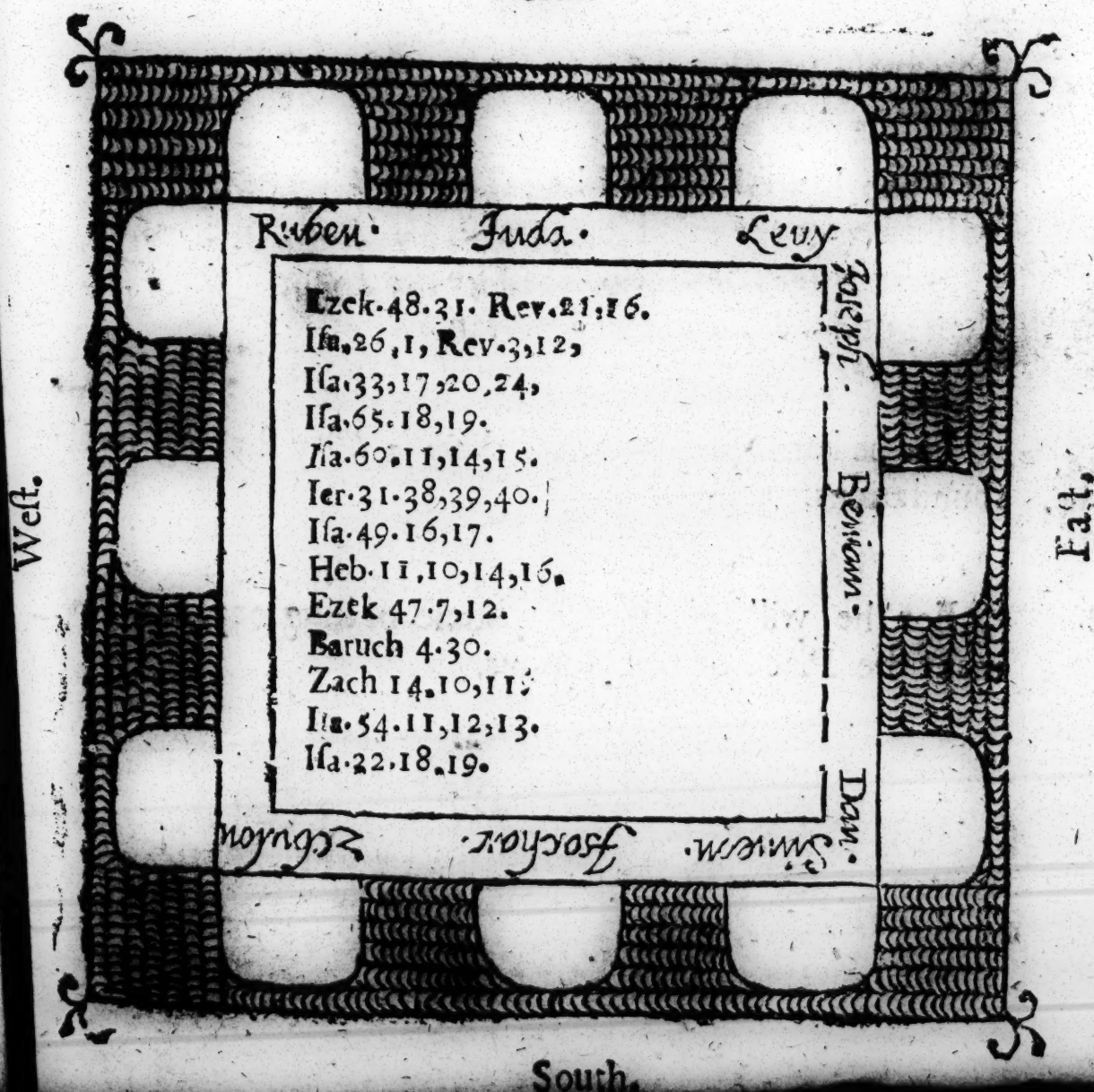
1st. 31. 28, 29,
 40.

AND he hath also prepared for them a City, where we
 shall be all fellow Citizens with the Saints, and of the
 household of God; a City which hath foundations; whose
 builder and maker is God (the Lord) For, it shall be built

The Figure of the holy City Jerusalem; with the proofs out of the Prophets and Apostles for the same.



North.



South.

Christ will
dwell in Pale-
stine for ever,
and the land
shall be then
most holy.

Eze. 48. 35.

and my holy name, shall the house of Israel no more de-
file, neither they nor their Kings; *The whole limit there-
of shall be round about most holy, And the name of the Ci-
ty from that day shall be, The Lord is there.* Then the
heathen (or Gentiles) shall know, that I the Lord build and
plant the ruins and desolate places (of the land of Israel)
I the Lord have spoken it, and I will do it.

SECT. XXV.

Psal. 69. 35,
36.

Rev. 5. 10.

Psal. 102. 16.

Christ shall
build Zion.

Iohn 14. 2, 23.

Zach. 6. 13.

Eph. 5. 5.

Psal. 68. 16.

Eph. 3. 21.

FOr God will save Zion, and will build the Cities of Ju-
dah, that they may dwell there; The seed of his servants
shall inherit it, and they that love his name shall dwell
therein, and shall be Kings and Priests unto God, and reign
on the earth. *For when the Lord Christ shall build up Zion,
he shall appear in his glory, when the people are gathered to-
gether, and the (Elect out of all) Kingdoms to serve the Lord,
to declare his name in Zion, and his praise in Jerusalem.*
Then will he receive them unto himself, that where he is (in
glory) there they may be also; and they (the Father and Son)
will love them, and will come unto them, and make their
abode with them; *For, the Councell of peace (and eternal
glory) shall be between them both in the Kingdom of Christ,
and of God; and the people and kingdoms shall be gathered
together, to declare the name of the Lord in Zion, and his
praise in Icrusalem: For, unto the Father (incomprehensible)
shall be glory given in the Church Triumphant, by Christ
Jesus (and all his Saints) world without end.*

SECT. XXVI.

Heb. 1. 8.

Heb. 2. 4.

Psal. 48. 2.

Christ will
dwell and
reign in Zion
for ever.

FOr this Mount Zion scituate on the North side of Ie-
rusalem, is the Hill which the Lord desireth to dwell
in yea the Lord will dwell in it for ever, where his Throne
and Scepter of Righteousness shall be for ever and ever,
even in the World to come, whereof we speak; and
he

he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end, even upon the throne of David. Luke 1.33. Isa. 9.7.

Then shall they say, The Lord reigneth, The world also shall be established that it shall not be moved; for the Lord loveth the gates of Zion, more then all the dwellings of Jacob; Glorious things are spoken of thee, thou City of God; For the highest himself shall establish her: Yea, he hath desired it for his habitation, saying, This is my rest for ever, here will I dwell, for I have desired it. For, in Salem is his Tabernacle, his dwelling Place in Zion; For, the Lord will comfort Zion, he will make her wilderness like Eden, and mount Zion shall never be removed, but abideth for ever; Being the City of the living God; the heavenly Jerusalem which cannot be shaken, but shall remain like the earth which abideth for ever: for, I know (saith Solomon) whatsoever God doth, it shall abide for ever, and that which is to be, hath already been, and God requireth that which is past, (even the world to be restored) to its first Purity, Glory, Excellency and determined perpetuity; Spiritual (which is eternal) for the spirits of all men are eternal, (whether for Light or Darkness) and the Saints continuance in glory, shall be eternal; For, their bodies shall then be of the same eternal duration as their spirits are; this being the true state of the things we call Spiritual, which is eternal, for there our mortal bodies shall put on immortality, and this corruption shall put on incorruption, to and for which, a true pious and charitable life in this world fits us, by the sacred Spirit of light, Christ Jesus. Psal. 96. 10. When Christ shall reign. Psal. 87. 2, 3, 5. For Psal. 132. 13, 14. 2 Chro. 20. 11. Psal. 76. 2. Gen. 14. 18. John 3. 23. Palestina shall be like Eden, and to abide for ever. Isa. 51. 3. Psal. 125. 1. Heb. 12. 22, 27. Eccle. 1. 4. Eccle. 3. 14, 15. The earth to be restored to perpetuity. Acts 3. 21.

SECT. XXVII.

FOR God will establish the Earth for ever, when the time of refreshing shall come, and Restitution of all things, which God hath spoken by the mouth of all his Prophets since the world began. For the Lord that hath

Isa. 48. 8

Christ will

dwell in Jeru.

salem for ever

Zach. 2. 10, 11,

12.

Pro. 8. 4.

Deut. 32. 9.

Zach. 3. 9, 10.

Isa. 55. 5.

Isa. 30. 9.

Zach. 8. 3.

Judah shall be

first gathered

and led by

David.

Zach. 12. 7.

Can. 6. 10, 13.

Judah and the

faithful Gen-

tiles, shall be

dreadful to all

the wicked.

Zach. 12. 6.

Isa. 5. 28, 29.

Isa. 40. 31.

The Turks and

all the Idola-

trous people

there,

Christ will

plead with Is.

rael face to

face, as he did

at their coming

out of Egypt.

Gen. 15. 18.

Ezek. 20. 34,

35, 36, 37.

Ezra. 2. 2. 14, 15.

Micha. 7. 15.

chosen Zion will dwell in the midst of her; And inherit Judah his Portion, in the holy land: and choose Jerusalem for ever again. For heaven is the throne of God, but the earth hath he given to the Sons of men to be inhabited for ever, being their proper Sphere.

For the Lords Portion is his people, Jacob is the Lot of his inheritance, For he will remove the iniquity of that land in one day, and Jerusalem shall then be called the City of Truth, when the sons of Zion are raised out of the pit (or grave) wherein is no water, and shall save them as the flock of his people; and the Lord (by David their leader) shall save the tents of Judah first; for, David shall be their Prince, and Nations that know not Judah shall run unto them, who shall then be terrible as an army with Banners, as it were the Company of two armies (Judah, and Gentiles) whose arrows are sharp, and all their bowes bent, their horses hoofs shall be counted like flint, and their wheels like a whirl-winde, their roaring (of their hosts) shall be like the roaring of a Lyon, yea they shall roar and lay hold of the prey, and shall carry it away safe, and none shall deliver it, (as it was at their coming out of Egypt) yea they shall mount like Eagles, they shall run and not be weary, they shall walk and not be faint.

Then the sinners in Zion, shall be afraid, fear shall take hold on the (now) inhabitants of Palistina, because of the Lord God (Christ) who also will then plead with his people in the wilderness (of their own land) face to face, like as he pleaded with their forefathers in the wilderness of the Land of Egypt; thus will he cause them to pass under the Rod, and then will he bring them into the bond of the Covenant (made with Abraham, Isaac and Jacob) and then will he speak comfortably to them, and they shall then enjoy their vineyards, as in the dayes of their coming out of the land of Egypt, so will he shew unto them marvellous things.

SECT. XXVIII.

Then shall the great River *Euphrates* be dried up in the seven streams thereof, and the *Egyptian* Sea utterly destroyed, that the way of the *Kings of the East* (the leaders of *Israel*) may be prepared even of the seven shepherds and eight principal Leaders, that they (and all the people of *Israel*) may go over dry-shod, as when they came out of *Egypt*; and then will he raise unto *Israel* Saviours (called *Kings*, such as *Ioshuah*) for Leaders, even, *Abraham*, *Isaac* and *Iacob*, *Hesha*, *Amos*, *Micha*, *Joel*, *Obadiab*, *Jonah*, *Nahum*, *Habbakuk*, *Zephany*, *Haggai*, *Zachariah*, and *Malachy*.

Rev. 16. 12.

Isa. 11. 15, 16.

There shall be no more sea.

Mich. 5. 5.

Oba. 21.

The Prophets shall be *Israel's* Leaders.

For, these fifteen Saviours, *Kings*, or Leaders, shall come on *Mount Zion*, to judge the Mount of *Esau*, (or Kingdom of *Edom*, *Gog* and *Magog*) who are hated of *Christ*, for they shall put all the wicked to shame, because God hath despised them, therefore shall they never see the light (*Christ Jesus* in his Glory) then the Kingdom shall be the Lords, when he bringeth back the Captivity of his people, then *Jacob*, (or *Judah*) shall rejoyce, and *Israel* shall be glad, when the Lord God of *Israel*, (*Christ Jesus*) shall appear in his glory, even in the glory of God the Father, which is and shall be in the face and presence of *Jesus Christ*, being that individual glory which he had with the Father before the world was made by him.

2 Ezdras 1. 39.

Zach. 9. 11, 13.

Psal. 53. 5, 6.

2 Cor. 4. 6.

John 1. 3.

For it pleased the father, that in him should all the fulness (of his glory) dwell, even in that measure of unexpressible transcendent glory, which the sacred Excellent glory and incomprehensible Majesty, the Father, hath predetermined from all eternity, to be from him by *Christ* the God of mercy) conferred upon the Creature, according to the Creatures meted out capacity, or predetermined Capabillity; then to be conferred on him by the invisible and incomprehensible Majesty of God the Father, which

Col. 1. 19.

John 17. 5.

2 Peter 1. 17.

Eph. 3. 11.

Eph. 4. 7.

2 Cor. 4. 4.

Eph. 1. 11.

shall be a fulness of joy, exceeding glory, and unexpressible pleasures, in the Kingdome of glory for evermore.

SECT. XXIX.

John 14. 6, 9,

10.

Col. 2. 9.

Christ the Ordained visible God of Salvation.

Psal. 24. 3.

John 5. 37.

John 6. 46.

compared with.

Gen. 3. 8, to the

17.

Gen. 18. 1, 3,

10.

Exo. 24. 1, 9,

10, 11.

Exo. 33. 11, 18,

19.

Jud. 6. 14, to

the 25.

Chap. 13.

See Isa 40. 18.

To whom will

ye liken God?

or what like

ness will ye

compare unto

him?

Eph. 3. 9.

For there is

(but) one Per-

son or Body,

and one spi-

rit- see for this.

Eph. 4. 4, 5, 7.

Eph. 2. 16, 18.

Rev. 3. 14.

John 1. 1, 2.

Gen. 1. 1.

Col. 3. 15.

AND this excellent eternal life, joy, and glory, is to be manifested to the creature, and conferred on them *in* and by his beloved Son Christ Jesus, the visible God of Salvation, and in whom the invisible Godhead dwelleth bodily.

And thus is he the true Image of the most high invisible God the Father, and also his sacred comprehensible glorious presence; in the lot of his inheritance *Palestina*, The holy land, The hill of the Lord, The holy place, The Mount Zion, The glorious world to come, given unto him by the most high God and Father of all Spirits, being the Excellent Glory,

To whose excellency and incomprehensibleness of most glorious being, man's comprehensible and limited capacity cannot attain or reach unto, no more then to pourtray a true shape to a voyce, to the winde, or to hold the Sea in his hand, for no man hath ever heard the Fathers voyce at any time, nor ever seen his shape; Therefore what person, shape; or voyce can the limited frail fancy or wit of man prescribe, devise, imagine, or attribute to this most High, most Sacred, most Mighty, most Excellent, and most Incomprehensible Unrevealed Deity, and primary Fountain and Cause of all Being, whom they never saw nor heard at any time?

So that it is very plain, and most true, that Christ Jesus (but) one Person only and alone, (being the beloved) and (from all eternity) the anointed visible God of Salvation, light and eternal glory) is the only and alone true representative, capable, apprehensive, visible personal presence of the Invisible, Unapprehensive and Incomprehensible Father (and holy Spirit of God) The beginning of the Creation of God (the Father.)

SECT.

SECT. XXX.

FOR this God of salvation, the Lord of life and glory: Christ Jesus, *will yet chase Zion, the place where his* Psal. 76, 2. *Congregation hath dwelt, and wherein he hath dwelt; and* Isa 14. 1, 2. *will set Israel in their own land:* and the strangers (or Psal. 74. 2. Gentiles) shall joyn themselves unto them, and cleave to Gen. 14. 18 the house of Jacob (or Judah) saying, we will goe with you, for we have heard that God is with you; and the Zech. 8. 13. people shall take them and bring them to their place (or *Israel shall possess the Gen-* land) and the house of Israel shall possess them, *land of the* In the *land of the* tiles in the *Land of the* land of the Lord, for servants and handmaides; for, *Lord.* Salvation is of the Jews, to whom pertaineth the adop- *Palestina.* tion, *Salvation is of* and the Glory, and the Covenants, and the Promises *the Jewes.* (of eternal blessedness) *whose are the Fathers* (to whom the promises were made) and of whom concerning the flesh John 4. 22. Christ came, who is over all, God blessed for ever, (of or) Rom. 9. 4, 5. by the Father.

SECT. XXXI.

THen shall this world of sin and grace be destroyed by fire, as the first world of sin was by water; wherein it repented the Lord Christ that ever he made man; but the third world of grace and eternall Glory shall continue for ever; then shall they say, now is Salvation and the Kingdom of our God, and the power of his Christ (the God of salvation,) The voyce of the beloved, behold he com- *The Kingdom and Power of Christ, when.* meth leaping upon the mountaines, skipping upon the hills, *Rev. 12. 10.* travelling in the greatnes of his strength; for lo, the winter *Can. 2. 8, 11, 12.* (of affliction and misery) is past, the Raine (or stormes of *Affliction shall* persecution) is over, and gone, and the flowers (of glory and *vanish when* eternall excellency) appear on the earth, and the time of *Glory appeareth* singing of birds of Paradice (or Saints) is come, and the (Glorious) voyce of the Turtle Dove (Christ Jesus) is heard

Isa 63,1,3,4. In our Land (of Palestina) saith Solomon; coming from Edom, from Bozra, (the chiefe City of Edom) *Glorious in his apparel, travelling in the greatness of his strength, mighty to save.*

SECT. XXXII.

Math. 6.10,
13.

FOR the hastning of which sacred Kingdom of glory, he (the Lord) hath taught us to pray continually, saying, *Thy Kingdom come, and thy will be done on Earth as it is (now) in heaven,* and by faith to acknowledge and beleve, that his is the Kingdom, the Power and the Glory, for ever, and ever.

Gen. 22.14.

For then, in the mount of the Lord it shall be seen (saith *Abraham*) even in Mount Zion, the Transcendent Glory and Excellent perpetuity of being.

Hag. 2.9.

2 Cor. 3.2.

The Saintes
shall be Remo-
ved no more
out of Palesti-
na.

1 Cro. 16.31.

1 Cro. 17.9,10,

12.

Luke 1.32,33.

Ezek 37.27.

And the glory of this latter house shall be greater then that of the former (built by Solomon) and when the Children of Israel shall be thus planted and dwell in their own land and place (in Glory Eternal) to be Removed no more, *Ner the Children of wickedness, that is, (of the Diuel) to wast them any more, as at the beginning. Then the Lord will build the house, and God the Father will establish his Throne and Kingdom for ever, for of his Kingdom there shall be no end.*

SECT. XXXIII.

Ezek. 37.27.
28,25.

Gen. 49.10.

AND when his Tabernacle (or personal presence) shall be among them, *Then shall they say among the Nations, The Lord Reigneth,* and the heathen (or Gentiles) shall know that I the Lord do sanctify Israel, *when my sanctuary shall be in the midst of them for evermore; and my servant David shall be their Prince for ever.*

And (then) the Scepter shall not depart from Judah, as Ship (Christ) cometh (in Glory) for to him shall the gathering

gathering of the people (of his blessing) be, and not of his curse, for he shall (at his coming) send forth his Angels of light, to gather them together; and where the body, *Math. 24. 31.* (Christ) is, thither will the (elect) Eagles be gathered together.

But the Scepter was departed from *Judah* about 640. yeares before *Shilo* (Christ) came in the flesh; Neither were the people of *Judah* gathered unto him, (but rejected him) and *Israel* heard not of him, being carried away by *Shalmanazar* King of *Assiria*, about 964. yeares before Christ's coming in the flesh. *Judah rejected Christ.*
Israel was carried away captive 964. yeares before Christ his Incarnation, and so knew him not.

For Christ his coming in humility was, when *Judah's* Iniquities were fully ripe; and thus he came in the fulness of time, to be a light to us Gentiles, that had then sat almost 1800. yeares in Darkness, and under the bondage and shadow of death and Hell. *Luke 2. 32.*

But shall then (at his coming) be the glory of his people *Israel* who as yet have not known him, nor shall not know him, till they shall see him, and say, blessed is he that cometh in the name of the Lord, for so is God's decree. *Math. 23. 38, 39.*

Then all things shall become new, for the Lord will renew the face of the Earth; and then the whole earth shall be filled with the knowledge (of the Glory) of the Lord, as the waters cover the sea (for he shall come in the glory of God the Father) yet that which is to be, hath already bin, and they shall all know the Lord, from the least to the greatest of them (from a childe of a span long, to the man of full stature.) *Psal. 102. 26. Hab. 2. 14 Isa 11. 9. Gen. 14. 18. Eccles. 3. 15. Psal. 37. 2. Psal. 68. 10. Jer. 31. 34. Zach. 4. 1. 4. 8, 9, 10.*

And then will he Remember their sins no more; for the Lord shall then appear in his glory, and shall stand upon the Mount of Olives. and the mount of Olives shall cleave in the middest, towards the North, and towards the South, and it shall become a very great valley, yea all the land (of *Palestina*) shall be turned into a plain, from *Gheba* to *Rimon*, south of *Jerusalem*, and shall (again) be meted out to the Tribes of *Israel*, as at their coming out of *Egypt*. *Christ shall stand in Glory on the Mount of Olives. The Land of Glory shall be all turned into a Plain.*
Eze. 47. 15.

SECT. XXXIIII.

Then shal they say, arise, let us go up to Zion, to the Lord our God; and they shal go from year to year, and from one Sabbath to another, to worship the King, the Lord of hosts at Jerusalem; for I will bring them from the north Country, and gather them from the coasts of the earth; for he that scattered Israel wil gather them, even as a shepherd gathereth his flock; and they shal come and sing in the height of Zion, and flowe together *to the goodness of God* (Christ,) a great company shal return thither, and mine Elect servants (only) shal dwell there, and inherit it; for I wil Create Jerusalem a Rejoycing, and her People a joy: And I wil rejoyce in Jerusalem, and Joy in my people; for there God the Father comanded the blessing, even life for evermore.

Ier. 31. 6, 8, 9,
10, 12.

Zac. 14. 16, 17.

Isa. 66. 23.

Isa. 65. 9, 17,
18, 19, 25.

*Jerusalem shall
be a place of re-
joycing.*

Psal. 133. 3.

*Every creature
shall be restored
to the state it
was created in.*
Isa. 65. 25.

Isa. 11. 6, 7, 8,
9.

Rom. 8. 19, 20,
21.

Gen. 3. 14.

Hosea 2. 18,
19, 20, 21, 22.

Psal. 145. 10,
21.

Ezek. 34. 25,
27.

*The Saints
shall dwell safe-
ly.*

And then all things shall become new; (or the natures of all creatures shal be changed to the state and condition wherein they were first created,) for, the wolf and the lamb shal feed together, the Lyon shal (then) eat straw like a Bullock, and dust shal be the Serpents meat. They shal not hurt nor destroy (any) in all my holy mountaines, (saith the Lord) For, the very brute creature, who was made subject to corruption through mans transgression, waiteth for the (Time) of the manifestation of the Sons of God, and to be restored into the glorious liberty of the Sons (or Saints) of God, even eternal incorruptible being.

For then shal the creature also be delivered from this bondage of corruption (Death;) and then all his works shal praise him, and all flesh shal bless his holy name for ever and ever; for in that day wil the Lord make a Covenant for his people with all the beasts of the field, with al the fowls of heaven, and with al creeping things of the ground, and al (evil) beasts shal then cease out of the land, and his people shal dwell safely in the wilderness, and sleep in the woods, and

and they shall be safe in their land.

For he will sowe the portion of *Israel*, and the portion of *Judah*, (even the land of *Palestina*) with the seed of *Ier. 31. 27.* man, and with the seed of beasts; for, he that hath delivered them in these six troubles (or these 6000. years or *Iob 5. 19, 23.* days of labour, trouble, and sorrow) will not suffer evil (or the Devil) to touch them in the seventh day of his glorious Rest, for the beastes of the field shall be at peace with them, and Sathan shall be shut up al that thousand years or *Rev. 20. 3.* seventh day of rest in glory; all which is typified unto us by *Exo. 9. 4, 6. Exo. 10. 23.*

SECT. XXXV.

IN that time shall the present be brought unto the Lord *Isa. 18. 2, 3, 7.* of hostes, (by the faithfull Gentiles) of a people scattered *Isa. 66. 2.* and peeled (from a people, terrible from their beginning) *From the* a nation ricted out, and trodden under foot, whose Land *Turkes terri-* (*Palestina*) the Rivers, (or Nations of the Gentiles) have *ories, who* spoyled, they shall be brought to the place of the name of *holds the Jewes* in Bondage, *the Lord, to mount Zion.*

In that day shall the branch of the Lord (*Israel* and *Judah*) and all the saints, be beautiful and Glorious; for I *Iohn 15. 15.* am the vine (saith the Lord) and ye are the branches, and the fruit of the earth shall (then) be excellent; for I say *Zach. 3. 10.* unto you, *I will no more (eat nor drink of the fruit of the* *Luke 22. 16.* *vine, untill the Kingdom of God shall come,) and untill I* *18.* *drink it new with you in my Fathers Kingdom; and (then)* *There shall be* the meek shall eat and be satisfied, and shall live for ever, *eating and* when the Lord hath washed away the filth of the daughter *drinking in the* of Zion, then shall we see his glory, and live ever in his *Kingdom of* *glory* sight; For all the earth shall be filled with the Glory of the *Psal. 22. 26.* *Num. 14. 24.* Lord.

Then shall it be said to the *Israel* of God (by the Angels of Christ that shall be sent forth to gather them together) *Arise, for the light is come, and the Glory of the Lord is*

Isa. 60. 13, 14, 15, 16, 19. *risen upon thee, the sons of them (the wicked) that afflicted thee shall come bending, and bow themselves down to the soles of thy feet (even as Joseph's Brethren did to Joseph) for thou shalt suck the milk of the Gentiles, and the breasts of Kings; then shalt thou know that I the Lord am thy Saviour, the mighty one of Jacob.*

The People that will not serve Israel shall perish.

For the Nation and Kingdom that wil not serve thee shall perish, and shall be utterly wasted, but the Lord shall be unto thee. (O Israel) an everlasting light, and thy God, thy Glory, the people also shall be all Righteous, they shall Inherit the land for ever.

Isa. 54. 5.

Iohn 1. 51.

Gen. 28. 12, 13, 16, 17.

For thy maker (Christ Jesus the God of salvation, light, and glory) is thy Husband, and thy Redeemer, the Lord of hostes is his Name. The God of the whole Earth shall be called; then shall wee see heaven open, and the Angels of God ascending and descending, as Iacob did: who in a vision was shewed the glory of it, and by the Spirit of truth was forced to confess that the place was none other then the Gate of heaven, the house of God, and that the Lord is in that Place.

SECT. XXXVI.

Isa. 49. 8.

Exod. 10. 23.

Moses and Elias.

Rev. 11. 3, 10 the 13.

But the second of Esdras speaks of Isaiah and Jeremy by name.

2 Esdr. 2. 18.

Exod. 8. 6, 17, 24.

Exod. 9. 6, 10, 25.

1 Kin. 17. 1.

2 Kin. 1. 10, 12.

BUt darkness shall then cover the earth, (or the men of this part of the world of darkness,) and grosse darkness the people, such as shall be felt, typified unto us by the severall great plagues of darkness inflicted on Egypt, and shall be acted in like manner on the now inhabitants of Palestina by the two witnesses (*conceived to be by their names, Moses, and Elias*) at the time of Judah's gathering together for three years and six moneths: for they shall have power to send forth fire, to turne the waters into blood, and to smite the earth with all manner of plagues as often as they list, yea, they shall have power to shut heaven all that time, that it raine not, even for three years and six moneths, as Elias did before in Ahab's time for three years and six moneths.

SECT.

SECT. XXXVII.

Then all the wicked of the land shall be as though they had never bin, because Israel shall be a fire, and Judah shall be a flame, and the wicked shall be as stubble, and they (even Israel and Judah) shall kindle and devour them, for they shall be utterly burnt with fire in the same place of their abode, and all the wicked shall become ashes under their feet, for this battel against the wicked shall be with burning, and fewell of fire; for a fire shall devour his enemies before them, death shall feed on them, and the upright shall have dominion over them in the morning (or when the morning Christ Jesus appeareth) upon mount Zion, and before his ancients (*Abraham, Isaac, and Jacob,* and all the Prophets) gloriously; for Jerusalem shall be inhabited again in his own place, and the Lord shall save the tents of Judah first.

Israel and Judah shall destroy all the wicked in their journey.

2 Sam. 23. 7. Nah. 1. 15. Rev. 9. 16, 17. Obad. 17. 18.

Isa. 9. 5.

2 Sam. 23. 7.

Psal. 49. 24.

Isa. 24. 23.

Jerusalem shall be inhabited in his own Place gloriously.

SECT. XXXVIII.

Then all the nations of the world, even Gog and Magog, (*East and West, Turke and Pop.:*) shall be by the evil spirit (Sathan) brought into the land of Israel to fight against Judah in Jerusalem, (that now is, where our Lord was crucified) for tidings out of the East shall affright (Gog and Magog,) when they shall hear of the gathering together of Judah, and all the saints, and they (Gog and Magog) shall go forth with great fury to destroy, (when they shall hear that Judah hath taken Jerusalem) for Gog and Magog, shall come roaring like the roaring of the Sea, and shall come in like a flood; but the Lord shall lift up a standard against him, and they shall come upon the mountains of Israel, but then shall darkness, sorrow, and fear take hold of them, (as it did on the Egyptians in the red sea) and a great tumult from the Lord shall be.

Gog and Magog shall come to fight against Judah then in Jerusalem.

Rev. 16. 23. 24.

the 11.

Dan. 11. 44.

Ezek. 38. 8.

Isa. 5. 30.

Isa. 59. 19.

Zach. 14. 14.

Ezek. 38. 21.

Gog and Magog shall destroy one another.

be

be among them, and every ones hand shall be against his
This was fore neighbour, and every mans Sword shall be against his bro-
ould by Hanna ther; for, the Lord shall cause his glorious voyce to be
the Mother of heard, and shall shew the lighting down of his arme, with
Samuel. And Indignation and anger, and with devouring fire, with
Declared by scattering tempest, and hail stones, and then shall they be
Ezekiel. destroyed upon the mountaines of Israel, by the hand of the
1 Sam. 2. 9. 10. Lord; for God (in his Eternal decree) hath scattered the
Ezek. 38. 21. bands of him that incampeth against thee, (O Judah) who
22. shall all be buried in the valley of Hamon Gog, and they
Psal. 53. 5. shall never see light; (or Christ in his glory) and when the
Rev. 5. 12, 17. wicked are cut off, the Saints shall see it.
Rev. 14. 19, 20.
Psal. 37. 34.

SECT. XXXIX.

Read Ezek. 38. **A**ND with whose Innumerable carcasses will the Lord
and the 39. make a feast unto all the beasts of the field, and fowls of
Chap. the aire, who shall eat the flesh of the mighty, and drink
Isa. 17. 12, 13. the blood of the Princes of the Earth.
14. And for an eternal memorial of this great deliverance,
Isa. 59. 18, 19. there shall be a City built in the valley of Hamon Gog, and it
Zach. 14. 12, shall be called Hamona, and seven years shall the Saints
13, 15. be burning of their weapons of war; and seven moneths
A City built shall they be burying of the bones of Gog and Magog's
called Hamona. mighty Hoste, that was as the sand of the sea for Multi-
The weapons of tude; and the land shall be soaked with their blood, and
Gogs host shall the dust made fat with the fatness (of their bodies) for it is
be burning 7. the day of the Lords vengeance, and the year of recompence
years and their for the controversie of Zion; in the latter dayes ye shall
Bones in bury- consider it.
ing 7. moneths.
Ier. 30. 23. 24.

SECT. XL.

Mal. 1. 4. 5. **T**HUS shall the Lord punish the host of the high ones, and
Isa. 24. 21, 22. of the Kings of the earth upon the earth, and they shall
Psal. 37. 34. be gathered together, as Prisoners into the pit; or grave,
 and

and shall there) be shut up, and after many dayes (ever after the thousand years of rest in Glory) shall they be visited.

And they shall be called the border of wickedness, against whom the Lord hath Indignation for ever; and your eyes shall see this, and you (the Saints) shall then say, the Lord will be magnified from the border of Israel, when he shall take them away as with a whirlwind, both living, and in his wrath; then shall the righteous rejoyce, when he feeth the vengeance, for they shall wash their feet in the blood of the wicked, Psal 58.9, 10.

And when all the host of heaven shall be rolled together like a scroll, and the trump shall blow, and the Judgement shall be set, and the dead raised (at the end of the thousand years rest in glory) and Judged and cast into hell, into the dry land wherein is no water, even these parts of the earth (or lowest of the Globe) whose streams shall be turned into pitch, and the dust thereof into brimstone, and the land (or earth) shall become burning pitch, and it shall never be quenched; for the smoke thereof shall go up for ever. *The day of Judgement.* *These parts of the earth shall be the Hell.* Isa. 34.4, 9, 10.

O, who among us shall then dwell with everlasting burnings? Isa. 33.14.

Then the saints shall go forth (to the border) and look upon them that have transgressed, whose fire shall not be quenched, and they (the wicked) shall be an abhorring unto all flesh, and there shall be a great gulf fixed between the Kingdom of heaven, (or glory) and the Kingdom of hell and darkness; Sathan, and the wicked shall see the glory and blessed state of the Saints in Christs Kingdom a far off; And shall weep and howl, and gnash their teeth. Isa. 66.24. Luke 16.23.

SECT. XLI.

IN those dayes Judah shall walke with Israel in the land given for an inheritance unto their Fathers, and at that time they shall call Jerusalem the throne of the Lord, and all *Ier 3.17 18.* *Jerusalem shall be the Throne of the Lord.* the

Phil. 86.9.

the nations shall be gathered unto it, yea all nations whom the Lord hath made shall come and worship before him, and Israel shall sing there (the new song) as in the dayes of their youth, when they came out of the Land of Egypt.

Isa. 52.1,3.

Then shall the sword and the batrel be broken out of the earth, for the Lord Christ (the God of Salvation, light and Glory) will marry his people unto himself in peace, and in righteousness, and in loving kindness, and in mercies, for he will plant his people in the earth, and they shall see eye to eye, yea, face to face, as Moses and the seventy Elders did, as also all Israel.

Isa. 12.6.

Exod. 24.10,
11.

Exod. 33.11.

Numb. 14.14.

Inhabitants of
Zion.

Numb. 14.21.

Iohn. 16.33.

Iohn. 18.36.

Act. 14.22.

Christ his

Kingdom is not

of this world.

The earth shall

be Glorious.

Then shall they say, cry out thou inhabitant of Zion, for great is the holy one of Israel in the midst of thee, and his (place of) rest shall be Glorious; for, then shall all the earth be fill'd with the Glory of the Lord; (even the earth or place of Glory) for in this world ye (the Saints) shall have tribulations, (because) my Kingdom is not of this world, but in me (or my Kingdom of Glory) ye shall have rest, faith our Saviour; and we must through many tribulations enter into the Kingdom of heaven (the land of Glory and happiness, for he will make the place of his feet (the earth) Glorious.

Isa. 5.26,27.

Not of the

Saints shall be

weary in their

Journey to Jeru-

salem.

Isa. 11.11,12.

Israel that was

cast out, Judah

dispersed.

And the Saints shall come with speed swiftly, none (of them) shall be weary nor stumble, none shall slumber nor sleepe, neither shall the girdle of their loynes be loosed, nor the latchet of their shooes be broken, for the Lord shall set his hand againe the second time to recover the remnant of his people, and shall assemble the out-casts of Israel; and gather together the dispersed of Judah, from the four corners of the earth.

SECT. XLII.

Then shall the waters fail from the sea, and the rivers shall be dryed up; for the Egyptian sea shall be utterly destroyed, that men may go over dry shod (or in shooes: Then

then shall there be an high way for his people (the Saints) as it was to Israel in the day when they came out of the land of Egypt, then shall the King of righteousness Reigne and prosper, and Execute Justice and Judgement in the earth. *Isa 11.13,16. Jer 23.3,4,5. 6,7,8. Zach 14.9.*

In his dayes Judah shall be saved, and Israel (the ten tribes) shall dwell safely, and this is the Kings name (that shall Reigne in the earth of glory) the Lord our Righteousness, for in that day there shall be (but) one Lord, and his name one. *Lo, the doctrine long taught us of our climbing up into the elements plainly disproved.*

SECT. XLIII.

ANd he that sate on the Throne shall dwell among them (the Saints) and they shall Reigne (with him) on the earth, and he said unto me, write, for these words are true and faithful, Blessed are they that do his Commandments, that they may have Right in the Tree of life (Christ Jesus) and their parts in the first Resurrection, on such the second death shall have no power, neither shall evil (the Divell) dwell with him and his saints, as he doth in this his own world of sin; for Christ his Kingdom is not of this world, but of the Glorious world to come. *Rev. 5.10. Rev. 7.15. Psal. 5.4. John. 18.36.*

Out of which world of Eternal glory, the Divell (called Evill, Sathan, death and Hell) shall be banished, and not suffered to molest, disturbe or suggest any of his evill disobedient thoughts into any of the children of the Kingdom of glory, or to have any rule at all there, as he hath in this his world.

Therefore is Christ said not to Reigne in this world, but only to rule and to carry the predominant power in the hearts of all his Elect who though through Sathans suggestions they fall into sin daylie, yet Christ supports and holds them up by his power, whom the father hath Sealed and given unto him, out of this world of evill, (the Divell) who being the Prince of this world, Ruleth in the hearts of all his, the Children of wickedness, disobedience, darkness,

Evill, Sathan, Death, and Hell, for so is he called in the holy Scriptures.

The Priests, Gods ordinance of mercy sell.

The Lawyers, by injustice them excell.

Thus one, The word of mercy sells for Gold,

The other, Justice, Impiously and bold.

John 8.44.

An Exhortation to the conscientious Reader.

Ye therefore that truly love and fear the Lord God of salvation Christ Jesus, and by patient continuation in well doing, seek for glory, *Immortality, and eternall life*, and have tasted of the good word of God, (Christ) and of the power of the world to come, and look for the day of his glorious appearing: *When the time of refreshing shall come, of the Restoration of all things, and our gathering together unto him, at his appearing, and his Kingdom;*

Rom. 8.7.

Col. 1.12.13.

Heb. 6.5.

1 Thess. 2.12.

2 Thess. 1.1.

Acts 3.19.21.

2 Tim. 4.1.

2 Cor. 1.8.

Rom. 8.9, 10,

11.

Rom. 13.5.

John 13.34.

John 17.5.

Math. 25.31.

Comfort ye one another with these things, that ye may be blameless in the day of our Lord Jesus Christ, and the Lord Jesus direct your hearts into the true love of God, and the patient waiting for Christ; and grant you to be like minded one towards another in love, (or in the God of love Christ Jesus) according to the commandment of Jesus Christ, who hath called us unto his Kingdom and Glory, (even the glory which he had with the father before the world was) when he shall come in his glory.

For the time of this his glorious appearing is at hand, to the eternall comfort and unexpressible joy of all the Saints of God, but to the unsupportable horror, dread, and eternall confusion of all the dead men of this world (or men of death) Children of death, hell and darkness, called Sathan.

Math. 8.22.

2 Cor. 13.5.

Prov. 16.4.

For God hath made all things for himself, even the wicked

wicked for the day of wrath, Evill, Darknes, judgement, Death eternal; to whom it is not given to know the truth, Rom. 15. 4. nor the mysteries of his Kingdom of glory and joyes eternal, to be there enjoyed by the Saints for ever.

And know this also that whatsoever things were written afore time, were written for our learning, that wee through patience and comfort of the Scriptures, might have hope of eternal life and Glory in the world to come.

Therefore pray, that the light (or spirit) that is in you may not be of the darkness, but of the true light Christ Jesus, which enlighteneth every man unto Salvation, whom God his God hath anoynted with the oyle of gladness above his fellowes (even above all spirits) that so by that sacred Primary spirit of truth and light Christ Jesus (whom God the father hath appointed heire of all things, by whom also he made the world, and who by him (the father) was sent in the flesh to be a light to us gentiles, but shall be the glory, yea a King of eternall glory to his people Israel) ye may be enabled to hear his voyce, and to be raised from the dead, at his appearing in glory with all his saints. Math. 6. 23.
Luke 11. 35.
36.
Psal. 45. 7.
Act. 1. 2.
John 5. 25.
Luke 2. 32.

But the rest of the dead shall not rise or live, for they only that are his, possessed by his spirit of life, shall hear his voyce; verily, verily I say unto you, the hour is coming when the dead shall hear the voyce of the son of God, and they that hear (his voyce) shall live: But they that hear not his voyce being the children of death, shall still remaine in the bonds of death and hell, for they are dead, they shall not rise, yea they shall not live at the resurrection of the iust, they shall not awake, nor be raised out of thier graves till the thousand years of rest and glory be fulfilled, but they shall be gathered into one pit, and shut up in the prison of the grave, and after (the thousand years) or many days shall they be vexed. Rev. 20. 5.
Isa 26. 14.
John 5. 24, 25.
26.
Isa. 26. 14.
Luke 14. 14.
Job 14. 12.
Psal. 1. 5.
Psal. 5. 5.
Psal 88. 10.

For the dead in Christ shall rise first, even they that are Christs at his coming, for thy dead men (Christ Jesus) shall live, with my body shall they rise, yea, they which shall

Luke 10. 35.
36.

The children of
the Resurrec-
tion shall dy no
more.

Psal. 51. 23.

1 Cor. 2. 7, 10.
11, 12.

Isa. 6. 1, 2.
Eccle. 1. 15.
Job 36. 22.

Isa. 49. 8.
John 10. 17.

Rev. 1. 8.
Rev. 3. 12.

be accounted worthy of the world and the resurrection from the dead, are (or shall be) equall to the Angels (of light) and are the children of God, *being the children of the resurrection* (Christ Jesus, who is the resurrection and the life) neither can they dy any more, death hath no more dominion over them.

O therefore love the Lord all ye his Saints, for the Lord preserveth the faithfull, and plentifully rewardeth the constant doer; be of good courage therefore, for he shall strengthen your hearts, all ye that trust in the Lord.

Now if this plain demonstration of the truth (of Christs glorious personal reigne on the earth among his Saints in the land of Glory, which God the Father hath ordained before the world, unto our glorie that we might know the things that are freely given to us of God) be still hid, it is hid to them whose eyes are blinded, by the God of this world, (the Divell) that they should not see nor apprehend the excellency of the creature, Glorious being, ordained of God for us before the world was, even, eternal life and glory unexpressible in the land of the living.

But God hath revealed them to his poor servants by his spirit, for the spirit searcheth all things, yea the deep things of God, *that we might know the excellency* and become partakers of the Majestic and不可言喻 glory of Christ, in the glorious world to come, in the appearing of our Lord and Saviour Jesus Christ, the King of eternall life, Light, and Glory, (son of all his Father) who hath built an everlasting foundation with men, that shall continue with their seed.

And who also is (by God the Father) given for a covenant to the people, *to establish his love*, even he that is beloved, who is according to his Father, and his Father is his God, and our God, for thus saith the Lord, I am Alpha, and Omega, which is, *which is the first and the last*. The Almighty, him that overcometh will have power in the temple of my God, and he shall go no more out, and I will

will write upon him the name of my God, and the name of the City of my God, the new Jerusalem which cometh down out of heaven from my God.

*The Glorious
new Jerusalem
shall come down
from heaven.
Deut. 6.4.*

Hear therefore O Israel (or Elect) the Lord thy God is one Lord.

1 Cor. 8. 6, 7.

For, to us (the Saints) there is but one God, even the Father, of whom are all things (even spirit of light, and spirits of darkness) and we in him, and one Lord Jesus Christ by whom are all things. (formed and made into eternall visible shape and being; and we by him, by whom he (the Father) made the world, that is, decreed what this present world of darkness should be, and what the glory of the world to come should be.

For, known unto God the father, or determined are all his works, by, in, and from the (or this sacred) beginning Christ Jesus.

Acts 15. 18,

Howbeit, there is not in every man that knowledge, for the Councell of peace shall be between them both, even between Father and Son of the most high God, the light of Israel, and his holy one, or beloved one, by whom he hath given unto us eternal life, and this life is in his son, and when he shall appear the second time unto salvation, we shall be like him, for we shall see him as he is, and live ever in his sight, even in the presence of his son Christ Jesus, the true God and eternall life, who is over all God, blessed for ever of the Father.

1 Cor. 8. 7.

Zach. 6. 13.

Isa. 10. 17.

Mar. 5. 7.

1 John 1. 11.

1 John 3. 2.

1 John 5. 20.

Rom. 9. 5.

For our life (or eternal being) is hid with Christ in God (the Father) but when Christ which is our life shall appear, then shall we also appear with him in his glory.

Col. 3. 3, 4.

For He that is Elect, and his name written in the book of life, or secret decree of the most high (God the Father) shall ever abide under the shadow and guidance of the almighty Lord, the ordained God of Salvation, Christ Jesus, and to whom belong the issues of death, he being the ordained resurrection, and the life of eternall rest and glory to the

Psal. 91. 1.

Psal. 68. 10.

the Creature, for he is gone up to prepare a place for us, and
 John. 14. 2, 23. then both he and the father will come and make their abode
 John. 20. 17. with us; for he is ascended to his father, and our father, to
 John 5. 20, 22, his God, and our God, until his enemies be made his foot-
 5. 27. stool by the father.

For as the Father hath life in himself, so hath he given to
 the Son to have (the spirit of) life in himself, and hath given
 him authority to execute Judgement also; for the Father
 judgeth no man, but hath committed all judgement to the
 Son.

And as he liveth (not of or by himself) but by the father,
 John 6. 57. so do all the elect live by him the Christ, and shall live for
 ever (in glory) with Christ, and shall receive all Glory and
 Eph. 3. 21. praise unto the father by Christ Jesus, in that world of glory
 which shall be without end.

For none can come to the Son except the father draw him,
 John 6. 44. (that is, as I conceive) none, but such as are predestinated
 John 6. 37, 38, by him to glory, and their names written in the book of
 59, 40. life, having the father's work, or Spirit of truth and life in
 them, by which they are drawn or elected to Christ, and
 given to him by the father.

Even that one God and Father of all, who is above all,
 Eph. 4. 6. and in all; for (saith Christ) the father is greater than all,
 therefore Greater than he, who after God the father (like-
 ness, Power, and Glory) is by him created, in righteousness,
 and true holiness; and being created of him perfect
 Heb. 5. 5, 9, 10. (or perfection in self) he (thus) became the author of eter-
 nal Salvation (and glory) to all them that believe and obey
 him (or his will).

But *Satan* is created Darkness, unrighteousness, wick-
 edness, evil, vanity, unholiness, destruction (or the destroyer), hel,
 Jer. 17. 5, 6. and perdition, and whom are given of the father to corrupt
 Rom. 9. 22. men of this world of darkness, or children of perdition and
 Gen. 7. 22. disobedience, called vessels of dishonour, who are predesti-
 Rom. 8. 30. nated (by the father) to dwell in a dark and a true land
 10. 12, 13, 14. with the destroyer and all his angels, or spirits of darkness,
 for ever,

But the children of the world to come being vessels of honour, life, light and glory, (Christ) are predestinated by Rom. 9. 23, 24. the father to dwell in the land of righteousness, life, light, and glory, the inheritance and land of glory which the Exod. 15. 17. 18. father hath allotted to the Prince of Glory, light, and life, Psal. 94. 12, 13. (Christ Jesus) and so is it called.

The lot of his inheritance, where they shall walk before Math. 19. 28. God the father, and shall be led and guided in and by the Psal. 105. 9, 10. sacred light of the living, which is Christ the Lord (who 11, 12, 13. is now in us the hope of the glory) to be enjoyed in the Psal. 125. 3. land of life (or the living,) in due time, where God the Jer. 3. 17, Jer. 17. 12. Father shall be exalted above the Heavens, and his Glory, Eze. 43. 7. (Christ) upon all the earth, whom he hath made, or ordain- Psal. 56. 13. ed to be the head of all Principalities and powers in hea- Col. 1. 27. venly places, even of all spirits of light, and spirits of Psal. 57. 11. Col. 2. 10. darkness.

Called of God the Father an high Priest, being the or- Heb. 5. 5, 9, 10. dained righteousness of God unto salvation.

Who (by the Father) is created, after the power of an Heb. 7. 16, 24. endless life, and to save them that come to God the Father. Therefore is he sited,

The God of salvation, to whom belong the Issues from death. Psal. 68. 20.

Being the Ordained Resurrection? and the life, and the image (or visible personal presence) of the invisible (and Col. 1. 15, 17, 18, 19, 20, incomprehensible) God the Father, the first Created (or born) of every creature.

Who being the beginning, hath in all things the prehemi- nence, for he is before all things, for it pleased the Father, that in him should all fulness of Power, Mercie, and Glory dwell, for all power is given unto him by the Father both in heaven and earth, who hath predestinated to reconcile all things unto himself by Jesus Christ, for the counsel of peace is and shall be (for ever) between them both, even Zach. 6. 13. between Father and Son, (Christ) who of God the Father, is made unto us,

Wisdom, Righteousness, Sanctification, and Redemption.

For Christ hath not (thus) glorified himself, but he the Father that said unto him thou art my Son this day have I begotten (or created) thee, hath glorified him; in whom he is well pleased; and appointed him for the work of mercy and eternall being to the creature in light and glory; and thus is he made by the Father heir apparent of all things, in and by whom, man is come and admitted to the knowledge of this great incomprehensible God the Father, to salvation.

For the time was, that the world, by this sacred wisdom, (Christ) knew not God the Father. For in this God of salvation (Christ Jesus) dwelleth the fullness of the Godhead (Father and holy spirit) personally or bodily.

Who is the beginning, Prince or head of and over all Principalities, and Powers.

Being the blessed Prince and only ordained King and Lord (and Immortality) dwelling in the Incomprehensible light of God the Father, that none can attain to the knowledge of, whom no man did ever see nor can see.

For him hath God the Father sealed, (or determined for the work of mercy and glory to the Creature,) and in him he delighteth; in whom the fullness of his power and spirit dwelleth Bodily, or in and by whose personall presence the omnipotent power of God the Father, and holy spirit of God, is represented and manifested unto us in a fullness, according to the creatures meted out or allotted Capacity.

Who is the beginning of the creation of God; for in this sacred beginning (the anointed God of salvation,) God the Father created (or decreed) the heavens and the earth, and by which sacred beginning all things were made into eternall visible image and being.

And God (the Father) who commanded the light (of glory) Christ, to shine out (or from) the darkness; (Rom. 13:12) hath (now) shined into our hearts the light, even the know-

Cor. 1. 1. 2.

2. 5. 5. 9.

1 Cor. 1. 21.

1 Cor. 2. 9.

1 Tim. 6. 15.

16.

John 1. 4.

John 1. 18.

Job. 26. 13, 14.

Job. 11. 7.

John 6. 27.

John 5. 37.

Col. 2. 9.

2. 3. 14.

Gen. 1. 1.

John 1. 13.

2. 3. 4.

Cor. 4. 6.

Knowledge of the Glory of God the Father in the face (or by the personall visible apprehensive presence) of Jesus Christ.

For, this sacred light Christ, hath no communion or agreement with darkness, *Beelzebub*; neither shall Iniquity (*Beelzebub*) possess the just, but the wicked are (or shall be) full of evil, or the spirit of *Beelzebub*. 2 Cor. 6. 14. 15. Prov. 12. 21.

And yet all things are of God the Father, who hath reconciled us (and all the elect of God in Christ) unto himself, by (this sacred light) Christ Jesus. 2 Cor. 5. 18, 19. 21. 1 Cor. 1. 30.

That we might be made Righteous to God in him, according to the measure of the gift of Christ. Eph. 4. 7.

But there is not in every man that knowledge; for before him there is no God created, neither shall there be after him; for he is the Lord, the God of mercy and Salvation; for God the Father hath given him for a covenant to the people, for a light to the Gentiles. 1 Cor. 8. 7. Isa. 43. 10, 11. Isa. 44. 6. Psal. 59. 10. Psal. 68. 20. Isa. 42. 6.

For to us (the elect in Christ) there is but one God (the Father) of whom are all things (created) and we in him, and one Lord Jesus Christ, (the ordained God of salvation) by whom are all things (made into an externall shape and being) and we by him, even by Jesus Christ the Son of the most high God the Father, the Portion of Jacob (or of the Elect) the former and maker of all things, for God the Father decreed the earth to be made by this his sacred power. 1 Cor. 8. 6. Math. 5. 7. Jer. 51. 15, 19.

Established the world by this his sacred wisdom, and stretched out the heaven by his sacred understanding, the Lord of Hostes is his name, the God of Israel, the God of all flesh, who hath made the earth, the man, and beast, the portion of Jacob (Christ) is the former of all things, the Lord of hosts is his name. Isa. 49. 8. Jer. 32. 27. 36. Jer. 27. 5. Jer. 33. 2.

Thou art the Lord, the God who didest choose Abraham. Gen. 17. 5. Gen. 18. 17.

Thou ledst them in the day by a cloud, and in the night by a pillar of fire, thou camest down upon mount Zion, and spakest with them (face to face). Neh. 9. 6, 7, 12, 13.

Exod. 23. 19.
11. 16.

Exod. 33. 28.

Gen. 32. 28, 30.

Exod. 16. 12.

Psal. 41. 13.

Psal. 68. 20.

Psal. 100. 3.

Heb. 11. 3.

Rom 9. 5.

Iohn 11. 25.

Rom 15. 13.

Col. 1. 27.

Col. 3. 10.

1 Cor 1. 24.

Eph. 4. 24.

2 Chron. 20. 21.

Psal. 33. 12.

Hab. 3. 18.

Psal. 144. 15.

Psal. 67. 4.

Isa. 49. 8, 9.

Heb. 1. 8, 9.

1 Cor. 11. 3.

Act 3. 15.

Gen. 1. 1, 4.

Iohn 1. 1.

Psal. 27. 8.

Iohn 8. 32.

Exod. 33. 19.

Exod. 34. 6, 14.

For they saw him the God of Israel, and the Lord (even the God of Israel) spake to Moses face to face, as a man speaketh to his friend; yea, Jacob did see this God of Israel (or of the elect,) face to face; who testified of himself saying, and ye shall know that I am the Lord, your God, even the God of Israel; he is the God of Salvation, he hath made us.

And the world was also made by him the Word of God.

And unto the God of (Christ) belong the Issues from death, being the ordained resurrection and the life, and so is he God over all blessed for ever.

Being the God of hope, even (to the elect) the hope of glory, in eternal life.

In the true Image of him that created him, Christ, the power of God, the wisdom of God, Righteousness and true holiness, yea, the beauty of Holiness, and glorious in holiness.

Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance, for they shall rejoyce for ever in the Lord God of their salvation; happy are the people whose God is the Lord, for he shall govern the nations upon the earth.

He shall say to the prisoners, and them that are in darkness, get forth and shew your selves.

For God the Father his God hath anoynted him with the oyle of gladness (eternal light, life, and glory) above his fellows (even above all spirits what ever.)

For God the Father is the head of Christ, even as man is the head of woman, and hath ordained him to be the Prince of life.

The beginning, the light, the day, the Person, the Presence, the face, the Angel, the Name, the truth, the goodness, the power of God the Father, unto Salvation, the Prince of peace and love, whose name and property is even to have mercy, to forgive, and to preserve.

For

For he the Lord God is the preserver of Israel, yea, the
preserver of men, The God of Salvation. Psal. 68. 20.

The Christ of God the Father, for the worke of mercy
and glory.

But darkness (the diuety) is the Prince of death and de-
struction, the destroyer, the hater of man, the roaring Lyon,
the raging power, evil, wickedness, the merciless enemy, the
unrighteousness, the night. The diuety.
Iob 3. 21.
Iob 35. 8.
Psal. 125. 2.
Psal. 5. 4.

The wrath of God, the star of the morning, (or the star
darkness, separated from the morning star, or bright star
of righteousness, light, and glory, Christ Jesus, the anointed
God of salvation) whom God the Father hath appointed
heir of all things, and by whom he made the worlds,
being the word and voice of God the Father, the visible
brightness of his Fathers glory, and his expresse Image in
his person, for he that hath seen him hath seen the Father
(or the Fathers power to salvation) for he upholdeth all
things by the sacred power. Psal. 45. 7.
Prov. 13. 6.
Eccler. 8. 8.
Ila. 9. 18. 19.
1 Cor. 5. 8.
Eph. 6. 12.
Exod. 15. 7.
Heb. 1. 2.
Gen. 2. 4.
Iohn 1. 1.
Iob 35. 8.
Iohn 14. 8. 9.

Who is made heir of all things, and hath obtained a
more excellent name then all other spirits what ever, for the
name of the Father the Lord God, *Iehovah*, the God of
salvation, is in him. Exod. 23. 21.
Ila. 12. 2.

Who said, I will be to him a Father, and he to me a Son; Heb. 1. 5, 8, 10.
yea, this day have I begotten thee. Psal. 2. 7.

For before the naturall day was, (in being) he was
brought forth, yea before the earth was formed. Ila. 43. 13.
Prov. 8. 22, 23.

For according to the Fathers decree;

The foundations of the earth were lay'd in or by this
sacred beginning, yea, the heavens are the work of his
hand. Gen. 1.
Heb. 1. 2.

For it pleased the Father, for whom are all things, and
of whom are all things, in bringing many Sons unto glory, Heb. 2. 10, 11.
Exod. 15. 11.
to make the Captain or Prince of their salvation (Christ)
perfect, glorious in holiness, yea, the beauty of holiness,
fearfull in praises, doing wonders. 2 Chro. 20. 21.

For he that sanctifieth, and they who are sanctified are all

Rom. 11. 36.

of one, for which cause, he (the Christ) is not ashamed to call them brethren; for of him, and through him, and to him are all things.

Act. 17. 28.

For (he being the Resurrection and the life) in him we live and move, and have our being; being created (by God the Father) in Christ Jesus, who is the Beginning, the day, the life, the light, and glory.

Gen. 1. 1.

Eph. 3. 10.

1 Thessa. 5. 4.

9. 9, 10.

Therefore are the Children of the light no more in bondage to darkness, Hell, and death (the diuel) being redeemed by the light (Jesus) they are all become the Children of the light, and Children of the day; for God the Father hath not appointed (or determined) them unto (or for) wrath (the diuel) but to obtaine or enjoy salvation (in glory) in and by Jesus Christ; where we shall all live together with him, who is the Christ of God the Father, by whom all things were made to the glory of God the Father, according to the eternal purpose (of the Father) which he purposed in Christ Jesus our Lord; that so unto Principalties and powers (of darkness) in heavenly places might now be known (by the Church) the manifold wisdom of God the Father (Christ) of whom the whole family in heaven and earth is named.

Eph. 3. 9.

Luke. 9. 20.

Rev. 3. 14.

Phil. 2. 11.

Eph. 3. 10, 11.

15.

That is, the spirits of life in all things, named, appointed and disposed of to their severall functions and conditions of being by him, who after God is created in righteousness and true holiness; by that one God and Father of all, who is above all, through all, and in all, and by whom is given (or conferred) on the elect, grace according to the measure of the gift of Christ, whose name is the Lord of Hostes, the God of Israel. (or elect) who shall be Glorious in the sight of God the Father, and this his God shall be his strength, and he shall be his servant to raise up the tribes of Jacob, and to restore the preserved of Israel.

Eph. 4. 24.

Eph. 4. 67.

Jer. 44. 11.

Jer. 46. 18.

Jer. 51. 5, 19,

37.

Isa. 49. 5, 6, 8,

9.

And to be a light to us Gentiles, and the Fathers Instrument of salvation to the ends of the earth.

And by the Covenant to establish the earth, that he may say

say

say to the Prisoners (of death) go forth and shew your
selves, when he shall put his spirit of life into them, and
they shall live. Isa. 42. 1, 5, 6, 7.
Ezek. 37. 14, 15, 16.

For in the Lord (Christ) shall all the seed of Israel be
Justified, and shall glory; for he shall be exalted, and be very
high. Zach. 9. 11.
Isa. 45. 11, 12, 15.
Isa. 52. 13.
Isa. 43. 10, 11.

For before him there was no God created, neither shall
there be after him. He is the Lord, and besides him there
is no Saviour. Eph. 1. 15, 19.
John 10. 29.

For, the Father is the God of our Lord Jesus Christ. John 14. 28.
John 13. 17.

The Father is greater then all, yea, greater then he; if
we know these things, happy are we; for this is life eternal
to know God the Father (aright) and Jesus Christ whom
he hath sent; whose being in the Father, and the Father in
him, thought it no robbery to be one with him; because the
fulness of the Fathers spirit, Power, presence, and Name.
(God) is in him, and so the Father is glorified in the same. John 14. 10.
Phil. 2. 6.
Exod. 23. 21.
Exod. 33. 14.
John 14. 13.

Thus he and the Father are one, because the Father
acteth nothing for the worke of mercy and glory to the
Creature, but in and by Christ, his beloved Son, the ordained
God of salvation, life, light, and eternall glory; the Lord
God merciful and gracious, the God of Israel. John 10. 30.
Christ is styled
the mercy of
God unto Sal-
vation.
Exod. 34. 6.

For the most high incomprehensible God the Father, is
said to be the husbandman, and the Lord God Christ Jesus,
the God of salvation, is the true fruitful pleasant vine, in
whom God the Father delighteth; and all the elect (saints
by calling) are the branches of this sacred vine, the Christ
of God the Father. John 15. 1, 2, 3, 4, 5.
John 6. 38, 39, 40.
Luk. 9. 20.

For there is none so holy as the Lord, neither is there any
Rock like our God; for God the Father hath blessed him
for ever. 1 Sam. 2. 2.

Therefore O Israel (or elect) fear this Glorious and
fearful name. Psal. 45. 2.

The Lord the God (Christ Jesus) whose glory is great
Dignity and Honour, hath the Father laid upon him, and
hath made him most blessed for ever. Deut. 28. 58.
Psal. 21. 6, 7.

And

Pfal 21.7. And through the favour of the most high (God the Father)
 Psal 92.8. he shall not be moved, for Jehovah is the most high God
 Wild. 15, 1, 3. for evermore.

Who governeth all things by his mercy, (Christ) through and by whom all addresses must be made to the most high God the Father; and by and with whom eternal life in glory is conferred on the creature; and therefore is he titled, the way, the truth, and the life, the glory of God.

John 14.6. For he that hath seen Christ, the God of salvation, hath seen the personal, visible, active, powerful presence of God the Father and holy Spirit, yea the word and work of the Father, the first begotten of every creature; who hath Power, given to him by the Father over all flesh, that he should give eternal life (in glory) to as many as the Father hath given him.

Rom. 9.5. And thus is the God over all blessed for ever (or for eternal being in glory with his Saints the elect,) in whom (or in whose personal visible presence) the God-head dwelleth bodily, even in him whom the Father sent into the world to save sinners, as he himself saith, that they may be one as we are, even as thou (O Father) art in me, and I in thee; that they may be one in us, as we are, for we speak that which we know, and testify that we have seen, and ye receive not our testimony (even the Father and Sons) we will come and make our abode with him; for man is become like one of us, like the Image of God Christ; for Christ is the Image of God the Father, yea, the spirit or Angell of his presence.

Pfal. 44.24. The face of God the Father, the image, person, presence, Col. 1.15. or likeness of the great Invisible God the Father, who is 1 Tim. 6.16. the light that none can approach unto, whom no man can John 15.9,10, see, who only hath loved the Son, as the Son loveth his 11. Saints; and hath ordained them to be partakers of his glory, John 17.22,24, according to the predestinate decree of God his Father, Prov. 8.12,14, who created him Christ, Wisdom, counsell, understanding, 22, 24, 30, 35, strength, Love, mercy, Righteousness, yea, he God the 35. Father, possessed him in the beginning of his way, before his works

works had any being, he was brought forth by the Father and was his delight, rejoicing alwayes before him, *Isa. 43. 11.* He is the Lord God of salvation, and besides him there is no Saviour, for he is the ordained life and peace to the elect saints that love him.

But all they that hate him, love death, Beelzebub, Lucifer, Sathan, darkness, the ordnaied God of Damnation, *Mark 3. 22.* called the destroyer; but the God of the elect to Glory, is *Psal. 68. 20.* the God of salvation, even the Lord our righteousness, the *Jer. 23. 6.* ordained God of salvation by the Father, who hath crowned *Acts 10. 42.* him with glory and honour, and hath so decreed that he *Acts 17. 31.* the Christ shall sit on his right hand of power, until he make *Psal. 8. 5, 9.* his enemies his foot-stool. *Psal. 110. 1.*

For thus saith God the Father, the redeemer of Israel by Jesus Christ, and his holy one, or of this his holy one Jesus.

Art thou lighter, then that thou shouldest be my servant to raise up the tribes of Jacob or Judah, and to restore the dissolutions of Israel, to establish the earth for ever, that thou mayest be my glorious Instrument of Salvation to the ends of the earth.

Even to confirm the promises made unto the Fathers; for *Rom. 15. 8.* God the Father, shall give unto him the throne of his *Luke 1. 32, 33.* Father David, and he shall reign over the house of Jacob *Psal. 45. 2, 3, 4.* for ever; because God the Father his God, hath anoynted *7.* or appointed him for that work of mercy and glory to the *Iohn 13. 3, 16.* creature above all other spirits whatsoever: yet this sacred servant is not greater then his Master, neither is he the ambassador that is sent by the Father, greater then he that sent him, and ordained him the life, therefore because he is life.

We the elect shall live also for ever with him in Glory, *Iohn 14. 19.* for he shall bruise Sathan shortly under our feet; for the *1 Cor. 15. 25.* Father hath put all things under our feet, even all Principa- *27.* lities and powers in heavenly places, therefore it is most *Rom. 16. 20.* clear and manifest, that he the Father is excepted which hath put all things under him.

And

1 Cor. 15.28. And when all things are subdued unto him, then shall
 he himself also be subject unto God the Father, that put all
 things under him, and then shall wee know that he is in
 John 14.20. the Father, and we in him and he in us; for the Father is
 John 15.1,2. as the husbandman, Christ is as the vine, and the elect are
 the fruitful branches of that vine; therefore let us wait for
 1 Thessa. 1.10, this his Son from heaven, by whom he the Father hath
 chap. 2, 12. called or Elected us unto his Kingdom of glory.

Psal. 33.12. But, that was not first which is spiritual (or eternall)
 but that which is naturall, temporall or fading; and as is
 the earth (Adam) such are they (in the Fathers decree)
 all that are earthly as is the heavenly; such are they also
 that are heavenly or eternall, and as we have born the
 1 Cor. 15.48, image of the earthly or temporal Adam, so shall the elect
 49. also bear the Image of the heavenly or spirituall Adam,
 Christ, which is eternall.

For as many as the Father hath given or allotted to
 John 18.9. Christ, he hath lost none of them, neither can they be lost,
 John 12.46, because they are spirits of light, decreed by the Father for
 49. glory, who changeth not from his eternal purpose in Christ
 Jesus, whereby he hath made them heires of glory, yea,
 Rom. 8.16, 17. joynt heires with Christ, to be glorified together with
 him.

Whose spirit beareth witness to our spirits, that we are
 the Children of God the Father, and heires with Christ,
 Rom. 9.5. who is the Ordained God and Lord over all, blessed for
 ever.

John 1.5. He came out of the mouth of the most high God the
 Psal. 33.6. Father; and so is he the word of God.

Ecles. 24. 1. For the Creator of all things gave him a Command-
 2, 3, 4, 5, 6, 7, 8, ment, and ordained his tabernacle (or personall presence)
 9, 10, 11, 12, to rest.
 30.

Eph. 4.24. Saying to him, let there be a firmament, and let thy
 Heb. 1.2. dwelling be in Jacob, and thine inheritance in Israel.

Gen. 1.1. Yea, he came forth as a brook from a river, for he the
 Rev. 3.14. Father created him, the beginning; and he shall never faile
 Heb. 1.3. and

and thus is he established in Zion, in the beloved City (Jerusalem) is his rest and power, being the portion of his inheritance.

Where he the word, the life, the way, the truth, the righteousness, and the light, is by the Father decreed to dwell in glory with all his saints for ever.

There is also a word which is called upon with death, who is called darkness, hell, falsehood, vanity, unrighteousness, wrath, destroyer, Sathan, wickedness, Eccles. 23. 12.
Dan. 2. 22.

God grant it be not found in the heritage of Jacob the Saviour. Eccles. 39. 28,
31, 34.

But this word was found in Jacob (or Judah) when they renounced the word of life and glory, (Christ) saying, we have no King but Cæsar, and his blood be on us and our Children. Psal. 17. 4.

Then spake he unto them, in or by this word of darkness, his wrath, (the devil) and vexed them in his sore displeasure; for they were given up by God the Father to him, (the wrath) therefore said to be of their Father the devil, the destroyer. Psal. 2. 5.
Exod. 15. 7.
Psal. 9. 6.
Exod. 12. 23.
Job 15. 21.
John 8. 44.

For, as God (or goodness) is set by the Father against evil, the devil; light against darkness, mercy against wrath, life against death, the Saviour against the destroyer; even so is the Godly against the Sinner, and the Sinner against the Godly. 1 Cor. 10. 10.
Psal. 78. 31,
49.
Psal. 109. 6.
Gen. 1. 4.
Eccles. 33. 14.

Even so also look upon the works of the most high God the Father, and there are two (Christ and Belial, the accepted and the rejected) and their two works are one against the other. 15.
Eccles. 39. 24,
25.

The ways of Righteousness are plain and easy to the righteous, but his commands are stumbling blocks to the wicked.

And for the Children of Righteousness are good things created (or decreed by the father) in the (or this) sacred beginning.

Even life eternal is glory, but for the sinners (or the Children

Children of the disobedient one) or evill things created (or decreed) even eternall being in the land of horreur, drought, and darknes, for ever with their Father the divell, for the wrath of God is revealed now, but shall then be manifest.

Rom. 1. 18.

Psal. 103. 21.

Psal. 104. 4.

Col. 1. 13.

Psal. 78. 31, 49.

Called Principalities, Powers, Hosts, Ministers, (that at the Almighty's pleasure on his works) yea powers of darkness, Beelzebub, that act by fire, famine, sword, and pestilence, punishing the wicked to destruction, and boasting themselves in mischief and destruction; whose nature and property, is cruelty and destruction; therefore stiled a roaring Lyon, the destroyer, but not the Saviour, Christ; whose nature and property is mercy and preservation; and therefore is he stiled the preserver of men, yea, the Oracle or mouth of God the Father.

Psal. 51. 1.

The wicked one.

See

Psal. 109. 6.

Psal. 28. 2.

Thus you see that all things are double (or decreed for a double use) one against the other; some for the light to abide in glory, and some for the darkness, (Beelzebub) to abide for ever in darkness.

Eccles. 42. 17, 23.

Psal. 37. 9, 10, 11, 18, 29.

For all that obey or do his will shall reap perdition, but they that walk in the light, and are Children of the light, shall inherit the land or earth of glory, and shall delight themselves in the abundance of peace.

Rom. 9. 19, 20, 21, 22, 23.

Thou wilt say, why doth he then complain? for who hath or doth resist his will? for can I do any other then I am lead forth unto, or made to do?

Isa. 45. 9.

But O man, who art thou which pleadeth or speaketh against God thy maker? for shall the thing formed say unto him that formed it, why hast thou made me thus? hath not thee Potter power, of one lump to make one vessell, to honour (or for the acting of the spirit of honour and glory, Christ Jesus) and another to dishonour (or for the acting of the spirit of dishonour and reprobation Beelzebub?) what and if God will, (to manifest wrath, and to make his) the devils elotted or meated out power known to the Creature, suffer the vessells of wrath prepared or decreed to destruction

struction, to act the will and works of wrath, and that he might also declare the riches and power of his glory, for Luke 9.26. Christ is the glory and power of God unto salvation, upon Acts 2.36. the vessels of his mercy, Christ the mercy of God, which he hath prepared or decreed unto glory, to act the works of 1 Cor. 1.24. mercy here, for glory hereafter. Acts 7.2.

For if thou be determined for glory, and the vessell or body be filled at present with the Spirit of glory, truth, and righteousness (Christ Jesus) then shalt thou act and be led forth to the works of glory, truth, and Righteousness.

For the meanes shall never be wanting, that drives on to the end of the Fathers decree.

But if thou remaine under the power and guidance of the spirit of darkness, then canst thou do none other works then the works of darkness; and then thou wilt apprehend the word, works, and actings of Christ in his vessels of honour (called saints) to be ridiculous, and foolishness; for he that is not for Christ is against him.

Matth. 12.03,

But wo unto him that striveth with this his maker Christ Jesus, the Lord of life and glory, for this maker the Lord our Righteousness, is the husband or bridegroom to the Saints, and he will marry them unto himself in Righteousness and glory everlasting; for he will give unto them salvation in Zion.

Isa. 4.59.

Isa. 54.5.

Isa. 46.13.

Isa. 43.24.

O therefore say not thou, it is through the Lord Christ my maker that I perish, for he causeth me to err, for who dare say unto him, what hast thou done? or who dare stand against his Judgement, to whom all power is given by the Father both in heaven and earth? or who dare accuse him for the nations that perish, whom he hath made? or who dare stand against him to revenge the cause of the wicked, that are by him cast off or rejected? therefore happy, yea, thrise happy are all they that are possessed and guided by this sacred spirit wisdom.

Eccles. 15.11.

Wisd, 12,12,

Matth, 28,18,

Mark 3,22,

28,29,30,

Eccles, 1,4,9,

10,15,20,22,

For she was created, or produced by the Father, before all things; she hath built her everlasting foundations

Prov. 8. 14, 15, with men, and is given by the Father to be with their seed
20. 22, 23, 24, in glory for ever.

20. 31.

Psal. 2. 2, 5, 9.

For all such as band themselves against Jehovah, and against his anointed power for salvation, are described and known to be disobedient men of this earth, or world of darkness, guided by the rebellious spirit of wrath, darkness, and enemies to the obedient spirit of light, life and determined glory, to the elect and obedient.

Psal. 3. 8.

Psal. 5. 4.

Isa. 64. 4.

For since the beginning of this world, ear hath not heard, nor eye seen what is prepared for them that love him, the obedient and beloved Son (Righteousness) and are made to wait for Christ his appearing in glory, whom God the Father hath exalted highly above all, and hath given him a name above every name.

1 Cor. 2. 9.

Phil. 2. 9, 11.

Eph. 3. 9.

Eph. 2. 10.

Gen. 1. 1.

Iohn 1. 1.

Gen. 1. 26, 27.

Eph. 1. 17, 22.

Rev. 3. 12, 14.

In whom the father created or decreed all things, and by whom all things were made into external shape and being, according to the fathers decree, or production of spirits in this sacred beginning, Christ; who is the beginning of the creation of God the father, the first created of every creature, to be the immediate image, or visible personal presence of the father Incomprehensible.

Acts 2. 36.

Who is the God of our Lord Jesus Christ, who hath made, (or decreed) that same Jesus, both Lord and Christ, saying by Jeremy,

Ier. 23. 6.

Acts 10. 42.

This is his name whereby he shall be called and known, *The Lord our righteousness*; the God of Salvation, the ordained Judge of quick and dead.

Psal. 68. 20.

Psal. 95. 3, 6, 7.

Rom. 5. 21.

Rom. 6. 22, 23.

Acts 10. 40.

Even the power of God unto salvation, to reign in and among the elect in or unto eternall life.

For, the gift of God the Father to all the elect is eternall life in glory, through and by Jesus Christ, whom he hath made both Lord and Christ. yea,

Ier. 10. 10.

Prov. 8. 23.

Hab. 1. 12.

Iohn. 6. 27.

The only true God of salvation, the living God, or God of life, and everlasting King of glory, who proceedeth from the father everlasting; for him hath God the Father sealed or decreed for the work of mercy and glory to the creature, and

and conferred by the God of the Prince of Peace, and Father of this our Lord Jesus Christ, on the elect Saints, who shall be inhabitants of the everlasting Kingdom; For the Kingdoms of the world shall be the Kingdom of our great incomprehensible God the father, and of his Christ; and he the Lord God of salvation shall reign over the Saints in Mount Zion for ever. O who can think upon these things worthily! Or know the waies of the most high God and father of all, and his power, Christ?

Whose incorruptible Spirit is in all things; for he is the love of souls; and by whom the heavens and all things were made into external visible form and being. O therefore who can truly think what this our Lord God of salvation is? much less to comprehend the infinite Majesty of God the father and Creator of all Spirits of light, and Spirits of darkness; who loveth none but this sacred Spirit of Wisdom, Light, and Glory, and all his Saints.

For God his God hath anointed him the (Emanuel) with the oyl of gladness above his fellows; above all Spirits, and hath made him *most blessed for ever*; Honour and Majesty hath he laid upon him, and through the mercy of the *most High* shall he not be moved; who hath given him *Power over all Flesh*, that he should give eternal life to as many as he (the Father) hath given him.

Who of his own Will begot the Creatures with the Word of Truth, Christ Jesus; and thus is he stiled, *The Beginning of the Creation of God, The Word of God, The King of kings, and Lord of lords, The God of Israel, or Elect*; whose glorious coming is at hand.

Even so come Lord Jesus, the Beauty of Holiness, the Christ of the most high God the Father, ordained by him to be the God of our salvation, and the power of God to eternal life and glory, determined for the creature; for this life eternal is in his Son, and his Name is in him; Lord Jehovah, the Truth, the Light, the Life, the Beginning of the works of the most High God, and Father of all Spirits;

Num, 16, 22,

Heb, 12, 9

Eph, 4, 9

2 Tim, 1, 16,

Eph, 2, 10,

John 1, 18,

Col, 1, 16,

1 Cor, 1, 24, 30,

Co, 1, 12, 13,

1, 1,

1, 1, 2, 8, 9,

Gen, 32, 24, 28,

29, 3,

Exo, 1, 24, 10,

Exo, 1, 33, 11,

4, 1,

Num, 12, 8,

Mal, 6, 20,

Gen, 2, 19, 20,

John 3, 26,

Heb, 11, 3,

Exo, 33, 14,

1 Tim, 6, 15,

16,

1 John 1, 1, 7,

Rev, 3, 14,

Gen, 1, 1,

John 1, 1, 2,

Num, 16, 9, 22,

1 Chron, 9, 5,

Col, 1, 16,

Exo, 20, 11,

Gen, 2, 4, 7,

John, 1, 1, 3,

1 Cor, 12, 3, 5,

6,

Spirits, who is above all, and by his holy Spirit worketh through and in all, *being the Invisible or only wise God*, or God of wisdom, Christ; whom no man hath ever seen, nor can see; for no man hath seen God the Father at any time, nor ever heard his voice. by whom all things invisible were created in Christ Jesus (the Beginning) that are in heaven and earth; but only as he hath been pleased to manifest himself to the creature, in and by his *Name, Face, Presence, Power, Wisdom and Love*, Christ, the visible God of salvation, the Lord God of the elect; with whom *Abraham Isaac Jacob Moses Joshua*, the 70. Elders, and all the Prophets talked *face to face, and mouth to mouth, as one friend talketh with another*; even with the Lords anointed, the Lord God of Israel, merciful and gracious, *whose Nature and Property is Mercy and Love*; by whom the whole family of Heaven and earth is named, and to whom all power is given (from the Father) both in Heaven and Earth; who is the Image, Face, and Presence of the great invisible God the Father, and in whom the invisible and incomprehensible God-head dwelleth personally, bodily, or representatively; who of God the Father is made unto us (creatures) wisdom, righteousness, sanctification, and Redemption.

Who also is the blessed Potentate, the King of Kings, and Lord of lords, and who only hath immortality; dwelling in the *light* (the Father) which no man can approach unto, whom no man hath seen nor can see; even the Christ, the Power of God, the Wisdom of God, *the beginning of the Creation of God, in whom all things were created (by the Father) the God of all Spirits*.

For to us there is but one God, of whom are all things, and we in him; and one Lord Jesus Christ, the God of Israel, (or Elect;) by whom are all things made, and we by him; who is the Lord God, former and maker of all things. *being the express visible likeness (or Image) Face, Presence, Hand, and active Power of the Invisible God the Father for the work of mercy, salvation, and glory to the creature;*

creature; whose excellency of being is in no manner revealed to the Sons of men, other then in and by his comprehensible beloved Son and heir of all things, *The visible God* Christ Jesus; *The Lord, the life, and hope of glory*, of (and by) whom we shall receive the reward of the inheritance; even eternal life.

For, the Father being the author and produce of all Spirits (even of light and darkneis) from himself, his glory must needs be far exceeding theirs; who is pleased in special to delight, love, and dwell in *Emanuel*, the Anoynted or Ordained God of love and Salvation, light and eternall glory; by whom he made the worlds, and by whom all things were made; yea, all things were made by him, and he is before all things excepting him the Father; that hath made him Lord of all things, and hath put all things under him; to whom all power is given (*from the Father*) both in heaven and earth, who is the beginning of the workes of God, the first begotten of every creature.

O Lord our God (the God of salvation) thou hast made al these things, the Lord of hosts is his name, *Behold I the Lord am the God of all flesh, the former and maker of all things, and the Saviour of the body, yea the Lord God maker of heaven and earth; for thy maker is thine husband, the Lord of host is his name, thy redeemer, the holy one of Israel, the God of the whole earth shall he be called; but* he is not now so called by the men of this world, nor by his own chosen people the Jews, who do now daily deride him, and call him the impostor, and crucified God of the Gentiles;

Lo, thus you see that the Father is the most high invisible and incomprehensible God and Father of all spirits, Creator of all things, of whom are all things, and Christ is the visible Lord God (the beloved Son) the former and maker of all things (into external form, and shape being) by whom are all things, and thus are we Christs, and Christ is Gods; For he that is our God, is the God of Salvation (Christ) or

2 Cor, 4, 4, 5,

1 Cor, 2, 24,

Heb, 1, 2, 1,

Col, 4, 24,

Gen, 1, 3, 4,

Pro, 8, 30,

Psal, 104, 24,

Gen, 2, 4,

1 Cor, 2, 5, 27,

Math, 28, 18,

Ier, 14, 22,

Ier, 10, 16,

Ier, 32, 17, 19,

21, 26, 27,

Eph, 5, 23,

Gen, 2, 4,

Isa, 54, 5,

Christ shall be

called the God

of the whole

earth,

Heb, 12, 9,

1 Cor, 3, 23,

Heb, 1, 9,

Gal, 1, 3,

Psal, 58, 2,

of

of the elect, and not Lucifer the God of damnation (or of the reprobates, and unto God (the Lord Christ) belong the Issues from death, Hell, and Damnation, Beelzebub.

Rom, 11. 36, O the depth and power of (Christ) the wisdom of God! how unsearchable are his works, and his ways past finding out? for of him, through him, and to him are all things, and he is (the Fathers delight) before all things, in whom he is well pleased.

Psal, 119, 71, 92, To whom be ascribed (as due is) all honour, glory, might, majesty, and dominion eternal, from all his workes in generall, and from him in particular; to whom the law of his mouth is become better then thousands of Gold and silver; for unless his law had bin my delight, I had perished in these mine afflictions, *of more then ten years continuance* in these severall places of mans Inhumane cruelty, but are to me Schools of Gods correction and fatherly chastisement.

Psa, 132, 2, 3, 6, Where, if Christ (the goodness, mercy and power of God) had not bin on my side, mine enemies had swallowed me up, when their wrath was kindled against me; yea, they had brought my life down to the ground, because they are too mighty and strong for me; but blessed be the Lord my God, and Saviour anoynted, who hath not given me over as a prey to their teeth, though my soul hath long bin under the power, and among these cruell ones whose teeth are speares and arrows, and their tongues a sharp sword.

Rom, 16, 17, 18, I beseech you therefore brethren, marke them which cause divisions (Persecutions, Oppressions, and Offences) and avoid them; for such as they serve not our Lord Jesus Christ, but (their father the Diuel and) their own bellies, and Iohn 8, 44, by good words and fair speeches, deceive the hearts of the simple: an heart they have, exercised with covetous practices (of Oppression, gain, honour, and preferment) following the way of Baalam, who loved the wages of unrighteousness. And
2 Per, 2, 14, 15, 17, 18,
1 Per, 3, 2,

And know this, that there shall come in the (or these) last days, Scoffers, walking after their own lusts (prescribing a service to God after their own vaine devises (as our Bishops did, and Priests still doe) making a mercenary trade of the Gospel of Christ, and his ordinances of the sacraments of baptism, and the Lords supper, burying of the dead, and divers other things; and by speaking great high words and vanity (they) spoyle many through Philosophy and vaine deceit, after the vaine Traditions of men, after the (Idolatrous) rudiments or wisdom of the world, and not after Christ, nor the rule of his word; challenging also to have dominion over your faith, they compel men to serve Christ in their vaine devised ways; and thus they lord it over Gods heritage; but how can such hypocrites seek Gods honour truly, when they thus seek after lordship, dominion, and honour, one of another, as wicked lawyers do? but where is the wise? where is Scribes? where is the (Doctor or great) disputer of this world? hath not God made foolish the wisdom of this world? (or all worldly wisdom) for not many wise men (after the flesh) not many mighty, not many noble are called, but God hath chosen the foolish and weak, to confound the wise and mighty. for the wisdom of this world is foolishness with God, he taketh the wise in their own craftiness; and knoweth that their thoughts (and arts of subtile Sathanicall Sophistry) are vaine.

Col, 2, 8,

2 Cor, 1, 24,

2 Cor, 2, 17,

Mar, 7, 6, 7,

1 Cor, 1, 20,

26, 27.

1 Cor, 3, 18, 19,

20,

But be glad and rejoyce in the Lord, O ye righteous, and shout for joy all ye that are (meek) and upright in heart, for ye shall receive the crown of glory and these your (proud insulting) Oppressours shall be no more.

Psal, 32, 11,

For what soever is not of Christ, is of Beelzebub;

But Covetousness, Pride, Injustice, Tyranny Oppression, and Uncharitableness, is not of Christ,

Therefore of Beelzebub. And his children (or servants) ye are to whom ye obey.

& Can^{ts} This reall truth of Christ's eternall Reigne
 With all his Saints in Judah land again.
 Oxford and Cambridge with their Philosophy,
 Their subtil Logick, and cunning Sophistry,
 Their learned quirks, and their Schoiastique tricks,
 Though backt by Egypts Art, though fetch'd from Syer,
 Shall nere this truth obscure, for now this light
 Breaks forth most clear to many Christians sight.
 Yea, though with blood they have long damp't this truth,
 And many hundred years stiled it (forsooth)
 An heresie, yet now it flames again,
 And will consume their learned glosses Fame,
 Their Pride, Ambition, Covetous tything fee,
 Their Romish Trumpery ere long you'l see.
 And in this way by them call'd heresie,
 I'l worship still my God in verity;
 Untill the time he please to call me hence
 At his appearing in great excellence;
 His people Israel to attend, and praise
 With them, Great Zions God in sight alwayes.
 None knows that natures day, nor hour, but yet
 The time and year with his own words do fir,
 For as the dayes of Noah, so shall be
 His glorious coming then, in Majesty.
 From Noah's flood, unto this worlds Creation
 Is sixteen hundred fifty seven, by computation;
 But now the Priests the Lord of mercy sell;
 And by Injustice, the Laywers them excell.
 Thus one, the word of mercy sells for gold,
 The other Justice, Impiously and bold.

Math, 24,36,
 37,38,

FINIS.

